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SKETCHES OF THE REFORMATION. NO. XX.

COMMENCEMENT OF QUEEN ELIZABETH'S REIGN.

IN the year 1559, the year after Queen Elizabeth ascended the throne, (Dr. Parker was then the Archbishop of Canterbury,) various measures were adopted, with the view of promoting the reformation of religion. It may not be without its use to specify some of these measures, both as affording us an insight into the principles which guided our reformers, and as furnishing us with lessons of conduct, which perhaps may not be found altogether inapplicable to present times and circumstances.

At the period in question many cures were destitute of ministers: some priests had left their benefices, others were non-resident, and the income of many of the livings also was so small, that no one would accept them. To remedy, in some measure, this evil, the Archbishop directed; That the Bishop of the Diocese should take special care that such men should be presented to benefices, as should promise to reside on their cures, and should also be willing to undertake the cure and oversight of such other neighbouring vicarages and parsonages, as could conveniently be placed under their superintendance, and as the Bishop in his discretion should judge them qualified to attend to *, until some able minister should offer to serve any of the benefices which had been thus united:—That the incumbent thus appointed should employ, in every parish committed to his care, if possible, one able minister within deacon's orders, or else some honest, sober, and grave layman, who, as a reader, should give his attendance to read, provided no minister were present, the appointed service, together with the litany, and such homily as should be prescribed; but who should abstain from all interference "with christening, marrying, or administering the holy communion, or with any voluntary preaching or prophesying †:"—That the incumbent should visit each of his parishes in rotation, in order to preach the word of God, to administer the Holy Sacrament, to marry, and to baptize the children born since his former visit, care being taken to teach the people "that they need not to stand in any scrupulosity for the delay of baptism," in the case of children dying before they had been presented to the minister, "considering, that in the primitive Church, the fathers used but two principal feasts, Easter and Pentecost, to ad-

* This well intended regulation has probably given birth to the existing system of pluralities, and if my conjecture be well founded, we may derive from the circumstance a striking proof of the tendency of all human institutions to degenerate. Pluralities were instituted by our reformers from a solicitude to promote the spiritual welfare of the people. They are upheld, chiefly for the purpose of promoting the temporal gain of the incumbent, with little or no regard to the religious interests of the flock.

† I apprehend that there are, even in the present day, many cases in which our bishops might advantageously adopt a similar regulation, guarding it from abuse by the same judicious restrictions.

mit children to the holy font of regeneration*:—That the said incumbent should take special care to ascertain, how the youth of each parish were instructed in the catechism by the reader or minister, and also that the elder people prepared themselves, three times of the year at the least, to receive the Holy Communion in love and charity:—That all cases of importance should be referred to the Bishop or his chancellor, by whom the readers, after being instructed as to the nature of their office, and the conduct they ought to pursue in it, should be appointed; and by whom also, on proof of disability and disorder, they should be removeable†."

In the following year, 1560, some further regulations were issued by the Archbishops and Bishops "for the better direction of the clergy, and for keeping good order in the Church." By these, among other things, it was commanded; That the Archdeacons at their visitation should "appoint the curates certain texts of the New Testament, to be conned without book, and should at their next visitation exact a rehearsal of them:"—That "for the erudition of simple curates," there should be some long catechism devised (long in distinction to the short catechism in the Common Prayer Book); and that "young priests or ministers, made or to be made, should be so instructed, that they be able to make answers according to the form of this catechism‡:"—That ministers, even though unacquainted with the Latin tongue, if they were well exercised in the Scriptures, and if they and their wives were well testified of for their lives and conversations, should be tolerated in the office of deacons, and after a good time of experience, might be admitted to the priesthood§; and that such as were skilled in Latin should be well examined as to their knowledge of the principal articles of the faith, as well as of some competent matter to comfort the sick and weak in conscience‖:—That on the appointment of a day of ordination, open notice should be given to all men, to except against such as they knew to be not worthy, either for life or conversation: and "that private baptism, in necessity, as in peril of death, might be ministered either by the curate, deacon, or reader, or some other grave and sober man, if the time would suffer."

The most extraordinary of these injunctions is the following: "That incorrigible *Arians, Pelagians,* or *Free-will-men,* be sent into some one castle in *North Wales* or *Wallingford,* and there to live of their own labour and exercise; and none other be suffered to resort unto them but their keepers, until they be found to repent of their errors¶."

* This regulation was evidently not intended to detract from the importance which we are taught to ascribe to the sacrament of baptism; but merely to diminish that superstitious estimate of its advantages, which had led the Papists to conceive, that the eternal salvation of infants entirely depended on the administration of the baptismal rite.

† Strype's Annals, vol. i. 185, 186.

‡ This is a rule which it had been wise to have retained. Nowel's Catechism was probably framed with this view; and I think it is to be much regretted, that either that or some other form of sound words is not still employed "for the erudition of simple curates."

§ We see here how much greater stress was laid by our reformers on scriptural knowledge, and a godly life, than on literary attainments.

‖ It may be inferred from this passage, that our reformers did not regard the office for the visitation of the sick, in the book of Common Prayer, as comprizing the whole of those instructions, exhortations, and enquiries, which it is the duty of a minister to employ in his attendance on the sick. In what respects the weak in conscience, indeed, a most interesting part of his flock, he is left entirely to his own discretion.

¶ This injunction seems to regard Arians, Pelagians, and Free-will-men, as maniacs, who are to be placed in confinement, and subjected to a course of salutary discipline under the eye of keepers, until

A form of articles of the principal heads of religion was at the same time drawn up, which ministers, at their ordination, were required to subscribe, but which was superseded after two years by our present articles. This form affirms that the Scriptures "contain all the doctrines of religion, and that from them all error may be confuted, and all truth established;" that those are not true Christians who do not believe the three creeds; that "the Church of Christ is that in which the pure word of God is preached, and the sacraments administered according to Christ's appointment, and in which the power of the keys is retained;" that each particular church has power to appoint and change rites and ceremonies, so that it be done decently and to edification; that Christ appointed only two sacraments, "by means of which grace is conveyed to those who rightly partake of them, though the minister be a bad man, and which are of no benefit to those who unworthily partake of them, though the minister be a good man;" that the custom of baptizing infants is by all means to be retained; that "the Lord's Supper is not only a token of mutual goodwill among Christians, but of our redemption by the death of Christ, and of our union with Christ—when given to the faithful, it is the communion of the Lord's body and blood." Then follows a condemnation of the custom of elevating and adoring the host, of the mass, of transubstantiation, of papal jurisdiction, of purgatory, of the invocation of saints, and of the use of an unknown tongue in public worship. There are also articles which correspond to the 16th, 23d, and 37th articles of our present formulary. The only remaining article respects justification, and is very briefly, but perspicuously expressed. "Justification by faith alone is the undoubted doctrine of Christians." "Justificatio ex sola fide est certissima doctrina Christianorum*." The high importance attached by our reformers to the doctrine of justification by faith, that "articulus stantis aut cadentis ecclesiæ," appears from its introduction into this short form, which was intended merely to serve a temporary purpose, and in which no direct mention is made of some other doctrines of great moment, which are particularly insisted on in our present articles: I mean those contained in the 9th, 10th, 12th, 13th, and 17th articles.

Q.

restored to soundness of principle. This certainly does not appear to be a very judicious mode of treatment. In the present day, indeed, it would be impracticable; for I apprehend that no one castle in North Wales, even if that in Wallingford were joined to it, could contain the one thousandth part of the persons who are infected with the heresies in question. It seems but fair to remark, that the Free-will-men of Archbishop Parker's time, who in fact differed little from Pelagians, ought not to be confounded with the moderate Arminians of later date. Arminius was not born till 1560, the very year in which this regulation was issued; and his system, which affirmed the doctrines of human depravity, salvation by Christ, justification by faith, and sanctification by the Holy Spirit, stood on entirely different grounds from that of either the Pelagians or Semi-pelagians. I must admit, however, that there are many, in the Church of England, (would that the publications which have issued from the press during the last twenty years had not proved that some of these are clergymen) who shelter their Pelagian errors under the name of Arminianism.

To the Editor of the Christian Observer.

THE prediction recorded Matt. xxiv. 24. that "false Christs and false Prophets should arise, and *shew great signs and wonders*," as it appears from the context to respect (at least in its primary sense) the destruction of Jerusalem, long appeared to me to involve a great difficulty according to the usual interpretation; because history acquaints

* Strype's Annals, vol. i. p. 213—217.

us with no facts, i. e. no signs or wonders performed by impostors at that period, which would correspond with the prophecy. I have therefore been gratified by meeting with the following solution of this difficulty; and if you think any of your readers may be profited, you will probably allow it admission.

The word we translate *shew* is δωσεσι, *they will give*, the same word which is used in the Septuagint version of Deut. xiii. 1. "If there arise among you a prophet—and he *giveth thee* a sign or a wonder," i. e. shall propose or promise some sign or wonder, as the sequel shews. Hence it is evident our Lord does not intend to say that any of those false prophets would *exhibit* or *perform* great wonders, but only *promise* them. Compare 1 Kings xiii. 3 and 5, in the LXX. And see Dr. Lardner's large collection of testimonies, &c. vol. i. page 67 *. This distinction appears to me of importance for establishing the authority of miracles. It is indeed supposed, Deut. xiii. 2. as a possible event, that a sign or wonder may be permitted of God to be wrought by a seducer; but then it is observable, that the error, designed thereby to be propagated, is of itself sufficiently obvious; "*Let us go and serve other gods,*" and hence no Israelite could plead the miracle (especially after such a warning) in excuse of his defection from the true God. I confess myself of opinion, that, when the iniquity of men is full, and they have *rejected* the last and best dispensation of divine mercy, sealed to them by miracles and prophecies; God will permit a power of delusion to operate, which has hitherto been unknown: and to this period the words of our Saviour may have an ultimate reference. (Compare 2 Thess. ii. 9, 10.)

* Josephus says, *De Bel.* Lib. 2. Cap. 13. Sect. 5. There were many prophets suborned to deceive the people (during the siege of Jerusalem) telling them that they ought to wait for help from God.

I wish to take this opportunity of remarking, that, since the Septuagint version of the *Old* Testament is particularly useful to the theological student, in fixing the sense of any difficult passage which occurs in the *New*, (much more so than any heathen classics can be), not only on account of the infusion of hellenistic phrases in the apostolic writings, but also from frequent references to ideas and customs peculiar to the Hebrews; I judge it would be a work of real utility, if a *Lexicon (Greek and English)* was formed *to the Septuagint*, on the well digested plan of Mr. Parkhurst's New Testament Lexicon. Such an undertaking would well deserve the encouragement of those who know the value of just Scripture criticism, and who estimate, as the best direction of literary talents, whatever tends to illustrate those sacred books. I should esteem myself happy if any of the correspondents of the Christian Observer should give this hint a more effectual recommendation.

C. L.

To the Editor of the Christian Observer.

In reading the remarks of M.T. H. on 1 Tim. vi. 10. "The love of money is the root of all evil," I perfectly agree with him, that "*hundreds*, who know nothing of the original, understand the passage in the sense given" by him; but I also think that *thousands* are perplexed with it; and though they may be disposed to give it a liberal construction, yet many consider the expression more lax or general, than is desirable in such a book as the New Testament. To know that the original words of the Apostle do not require such a mode of expression, may be a satisfaction to many persons, whether they adopt the idea of M. T. H. that all manner, or every kind of evil, proceeds from the love of money; or that the Apostle's intention was to confine it to the evils which he had just enumerated.

I am not at all anxious which sense is preferred. To say, that I give the preference to my own construction, is so common and so natural a disposition, that, even if I am supposed to be wrong, some charity will, I hope, be extended. I do not see that the rendering of "all manner of disease, and all manner of sin," Matt. iv. 23. xi. 31. is at all necessary to the sense in the passages brought forward. The sense would have been perfectly intelligible if rendered "every disease and every or all sin," as by Bp. Newcome and others. To "every disease" is added "among the people," which sufficiently limits the sense; and by "all sin" cannot be supposed to be meant "every sinner." In the passage quoted from Mark iii. 28, the common translation is "all sins," and not "all manner of sins;" from which it appears, that when the article was used, the translators have not thought themselves justified in giving that paraphrastical mode of expression, which they adopted when there was no article in the Greek. In a book like the Bible, it is desirable that the translation should be as close as is consistent with making the writer speak intelligibly in the language into which he is translated. From this consideration, with that of the context, I am induced to prefer "all these evils," to "all manner of evil." Let the reader judge for himself.

The foregoing remarks may be sufficient in reply to the arguments of Cantab. But this writer must surely have read the remarks of C. L. and the second observations of H. T. very erroneously, to say what he has said respecting them. If the reader will turn to the truly "temperate remarks of C. L." page 145 of the last volume, he will see that they do not appear to be intended to correct the error into which H. T. is supposed to have fallen, but rather, if it be an error, to confirm it. H. T. is by no means anxious for the support of the criticism which he proposed (as he expressed it) with diffidence; and with that disposition courted remarks upon it; but these remarks might, he thinks, have been conveyed in a better tone than Cantab has thought proper to use on the occasion.

H. T.

For the Christian Observer.

CHAPTER I.

The Covenants anterior to the Christian, particularly the Mosaic. The Nature and Object of the latter; its Privileges, with the Terms expressing them. Remarks on that Part of Dr. Taylor's Key, which coincides with the Subject of this Discussion.

I CALL that a covenant, in the theological sense, by which the Almighty engages to bestow any blessing on man upon specified conditions. The first covenant was a covenant of works, and properly speaking the only one of that description, founded upon the condition of human obedience. The condition was violated by the person concerned, our first parent, and in consequence of his disobedience, sin, misery, and everlasting death entered into the world. What may be the precise nature or degree of the moral connection established between the different individuals of the human species is impossible for us to say: but that such a connection does exist, the mournful experience of every age of the world, and the honest verdict of every man's conscience, abundantly testify. The penalty, however, was not only mitigated to temporal affliction and death for the present, but, by virtue of a new covenant or covenant of grace or favour, actually reversed, upon conditions to be performed, partly by the Son of God himself, who engaged to satisfy the demands of the divine justice, and partly by the offending party, in a very different sense indeed, but in a very important one likewise. This covenant was immediately revealed, in an ænigmatic and obscure form

at the time, but which future events have discovered to be remarkably explicit and expressive. This provision for the recovery of fallen man, to the divine favour by the remission of his guilt, to holiness by the sanctification of his soul, and to future and eternal happiness by the merit and intercession of his substitute, is the true foundation of all the subsequent covenants, and was brought to its perfection in the Christian one. In order to accomplish this great plan, it pleased God to select one family from the nations of the earth, at the head of which was Abraham, their progenitor; to whom and to his immediate descendants he repeated the promise, that in his seed should all the families of the earth be blessed. This was the principal article of the everlasting covenant established with him, and with his seed after him. As an anticipation of the method by which this recovery should be effected to individuals, the sacred history informs us, that he *believed* God, and that this was imputed to him for *righteousness*, or *justification* *.

The posterity of Abraham settled in Egypt, the seat of idolatry, and continued in a state of bondage for a predicted period, at the close of which they were delivered by the manifest interposition of God and the instrumentality of Moses, one of their brethren: and when they had fairly escaped the vengeance of their oppressors and pursuers, and had arrived at Mount Sinai, God entered into a peculiar covenant with them, the terms of which were as follows:—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." "And all the people answered together, and said, All that the Lord hath spoken we will do †." The decalogue was then immediately delivered with circumstances of great terror and solemnity. In the terms of this covenant there was evidently the condition of obedience. If this condition be performed, the specified privileges follow.

This covenant was of a supplemental or provisional nature. It was by no means intended to contradict, or supersede, the Abrahamic or original covenant, as the Apostle argues at large in the third chapter of his epistle to the Galatians. The design of God in this dispensation seems to have been various; but every particular was directed to the great deliverance which his mercy had provided, and was executing by due gradations. It seems to have been his object to preserve, amidst a world of idolatry, one spot in which the knowledge of the true God and true religion should be maintained, to be both a witness for himself, and a standing condemnation of the remaining nations. He probably designed to put one portion of the world under a system of probation, attended with peculiar advantages; that the whole race of mankind together, in different ways, might make a full and fair trial of their moral strength. By the whole system of external rites, which he enjoined, there is every evidence in the nature of the thing, that he meant to instruct mankind in those ideas which peculiarly belong to the scheme of human redemption, the sacrificial, which was the principal part, inculcating, in the most expressive and impressive manner, the transfer or imputation of guilt, and the accepted atonement for it. The moral precepts, which are of the most spiritual and exalted description, were calculated, and doubtless intended, to impress upon the minds of those to whom they were delivered, not only just notions of religion, but likewise a deep

* Gen. xv. 6. See the comment of the Apostle, Rom. iv.

† Ex. xix. 5—8.

sense of personal corruption and imbecility: thus practically teaching the necessity of that mode of justification, which the Gospel was fully to reveal. The prophecies under this dispensation had respect to the same deliverance and the same deliverer *. The Mosaic dispensation was in form, and in itself simply considered, a covenant of works, and had some of the effects of such a constitution, being, as the Apostle expresses it, "the ministration of death †." It was, however, only a partial and occasional provision, if we may so speak, and did not, even during its continuance, abolish, or so much as weaken, the original covenant, which still retained its force, and acted with coexisting and undiminished efficacy, to expand hereafter, with greater glory, by means of that very dispensation which might appear to bear towards it a hostile aspect. From this view of the subject, which might be considerably confirmed, it seems a just inference, that the first and principal object of the Mosaic covenant was, to bear its part in promoting the divine scheme for the recovery of the human race from the effects of the fall, and the secondary one, to advance their holiness and happiness. I do not mention here the divine glory; for that, or something equivalent to it, must be supposed to be the supreme object of all the acts and dispensations of God.

The Mosaic law, however, was only preparatory, and derived its principal value and glory from the dispensation to which it was subservient as an introduction; for, in itself considered, it was of an external and inferior description; and as such it is frequently represented in the New Testament. Its predominant character was *external:* its multiplied rites and ceremonies could be little more than the *opus operatum* to the generality, except indeed as a general principle of obedience was exercised in their performance. The nature of the relation therefore between God and the Jewish nation partook of the same character, and was in a great measure external. The *privileges* consequently attending that relation, were principally of an external description, and, when extending any farther than a simple honorary distinction, were chiefly of a temporal nature. The *terms* expressing these privileges are of a general description, and in their particular application are to be limited by the subject and peculiar circumstances of the case.

The terms describing the relation subsisting between God and the Jewish nation are as follows: God is said to have *chosen* or *elected* them; and, in consequence, to have *delivered, saved, bought,* or *purchased,* and *redeemed* them. He is said to *call* them, to *create, form,* and give them *life.* He is therefore called their *father,* and they his *children.* Canaan is represented as their *inheritance,* and their *rest.* God is their *King,* they his *servants.* As citizens of his kingdom, they are said to be *written in the book of God.* The heathen nations are accordingly considered as *strangers, aliens,* and *not a people.* Various other expressions of the same value are used respecting this relation, and this people is called his *saints,* his *sanctuary, separated* to him, his *peculiar people,* his *church,* his *heritage* or *inheritance* ‡.

* If the reader would see the matters here specified fully discussed, and satisfactorily, as appears to me, established, he may read Outram de Sacrificiis, Magee on Atonement, and the second vol. of Faber's Horæ Mosaicæ, entitled, "A View of the Connection between Judaism and Christianity."

† 2 Cor. iii. 7.

‡ See the proof of this in the second chapter of the Key, which, in almost every particular, may stand. If the reader have not this work at hand, he may supply the want of it, by turning to the particular words in a Concordance: he will

These privileges, although *national*, and therefore, in a general sense, or, as *external* only, applicable to *all*; yet in their full sense, as they implied the *complacency* or *approbation* of God, they were not applicable to all, but suspended, as we have seen in the formal enunciation of the terms of the covenant, on the condition of obedience, and therefore applicable to those alone who performed that condition. The privileges were secured or *confirmed* on the one hand by obedience, or *forfeited* on the other by *disobedience* *. The token of the covenant with Abraham was the rite of circumcision; and God threatens, that whosoever of his family "is not circumcised, that soul shall be *cut off from his people*: he hath broken my covenant †." The same denunciation was made on occasion of the first institution of the passover, and the first deliverance of the children of Israel from Egypt: "whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be *cut off from Israel* ‡." Although this punishment might not be excommunication, nor any other penalty inflicted by human power, as Selden contends, it was certainly of an excommunicatory nature, and might be the determination or act of God himself, not perhaps visible by any effect in this life, depriving the individual transgressors of their part in the higher privileges of the covenant, or those privileges in the higher sense §. At any rate we have here an instance of a distinction made between the obedient and the disobedient, and an exception to the universality of national or corporate privileges. It is therefore well and pertinently observed by Dr. Taylor, that "wicked Israelites were no more the objects of God's favour, than wicked heathens ‖."

Let us now proceed to Dr. Taylor's view of this subject. The defective and unworthy conceptions, as I shall take the liberty to call them, (and this will not affect the argument,) entertained by the author of the Key respecting the main object of revelation, have caused him to set out and persevere in the cold and heathenish notion, that the various dispensations introduced into the world, and terminating in Christianity, had no higher end, than the promotion of the religion, virtue, and happiness of the human species. The "curing their corruption" is indeed likewise mentioned; but, according to the system under consideration, a very inadequate idea is attached to that expression. It is an observation which may be made here, and of which the application will frequently be called for as we proceed, that of all fallacies none are more plausible and seductive, or more extensively injurious in their consequences, than those which present a part, and an inferior part, of the truth, for the whole. Suspicion is disarmed by the offer of what the judgment immediately assents to, and opposition is not excited by the express denial of what it would perhaps regard as still more worthy of belief. Meanwhile the prætermitted portion of truth operates with the slow, silent, persevering, and secure virtue of a negation; and the reader finds himself reasoned out of an important part of his creed, without being once sensible that it ever came into discussion. Thus a discourse, professing to teach the nature of Christ,

then perceive better that the terms are used with a great portion of the liberty of metaphor.

* So affirms Dr. Taylor, § 65.

† Gen. xvii. 11—14.

‡ Ex. xii. 15.

§ See Selden de Syned. l. i. c. vi. He says the expression occurs thirty-six times in Scripture. The Rabbinical notions which he has detailed on this subject, are utterly void of foundation. Episcopius, Inst. Theol. l. ii. c. x. and Rosenmüller on Gen. xvii. 13. supposes it to signify a privation of the civil privileges of the covenant. The argument remains the same.

‖ Key, § 70.

if it dwell exclusively upon the excellence of his character is calculated to produce a disbelief of his divinity. Thus likewise when the example of fortitude, and attestation to the truth of his doctrine, which he gave in his sufferings, are made the sole subject of the discourse, the atonement then principally effected is really although insensibly undermined. These illustrations, which might be increased, are adduced, both because they powerfully confirm the observation here made, and because they particularly apply to other errors besides the main one of Dr. Taylor's work.

In a professed explanation of the Gospel scheme, as the title of his work purports, he has omitted at the beginning, its proper place, and of course throughout the remainder of the performance, all mention of the fall of man, and of the recovery immediately promised to him, and by most Christians supposed to constitute the very substance of the Gospel and the peculiar work of the Redeemer. Abraham, the original of the Jewish nation, is the first prominent subject. It should, however, have been proved by the writer, in order to subserve the main purpose of his system, that the faith, which was counted to this patriarch for righteousness, *might*, for any injury that would have resulted to the privileges attached to the covenant betwixt God and him, have been nothing more than a formal and insincere profession. The second chapter, which enumerates the honour and privileges of the Jewish nation, may, with a reserve respecting a few doubtful particulars, stand, and has accordingly been adopted in the present strictures. But the third, which assigns these "*spiritual** privileges" "to ALL the children of Israel without exception," requires the qualification which has already been given. In truth the circumstances of the author led him to hazard a delicate hypothesis upon this subject. He supposes the national privileges or blessings which are enumerated to be of a *double* character; to be conferred in the first instance unconditionally, as motives to obedience, and then they are called *antecedent*. If they produce that obedience, they are confirmed, and in that case they are termed *consequent*. If they do not, they are forfeited. Could it be precisely determined what idea Dr. Taylor meant to convey by the term obedience, it might perhaps be found, if individuals are at all considered, that the same person, by disobeying the will of God, and yet holding that place in the Jewish Church, which his non-renunciation of a part in the covenant would secure to him, might be deprived of these privileges, and be in possession of them at the same time. But it is unnecessary to contend upon this point, as the Jewish dispensation was evidently, and is allowed on all hands to be, of a collective and external character.

In the immediately succeeding chapter, Dr. Taylor endeavours to vindicate the Divine Being from the imputation of partiality in the distribution of his favour, by shewing that the Jewish peculiarity was not injurious to the rest of the world. The discussion was quite unnecessary; and, if we may judge from the present attempt, far beyond the powers of the Doctor, who has neither met nor answered its difficulties.

* It was Dr. Taylor's object here to exalt these privileges, and therefore they are called *spiritual*. See likewise § 78. It happens, however, to be his object sometimes to depreciate them; and then they are nothing more than "original favours, or *external* advantages," § 73. So again he rebukes the Jews for valuing themselves "purely on account of their external privileges," § 302. This may furnish a *Key* to a part of Dr. Taylor's *Mode of Reasoning*.

To the Editor of the Christian Observer.

I TRUST that I am as far as any one from making "a man an offender for a word." If the design of a speaker or a writer be evidently good, and the general tendency of what he speaks or writes be agreeable to his design, I should be very unwilling to quarrel with him, because his opinions do not exactly accord with my own. But the person whose design is truly good, may inadvertently drop an expression which, either in its natural construction, or by a very slight misconception of its terms, may have a tendency widely different from what its author would wish. In this case it is the office of friendship rather than of criticism, to point out the error, in order to prevent the mischief. A sentence of this kind, appears to me to have crept into your Number for December last, in the paper of O. C. K. on religious melancholy, and I trust I shall need no further apology, for presuming to call your attention to it. The passage is as follows (page 733, 2d col.) "The history of religion amongst ourselves, presents us with multitudes, even of pious individuals, who have found the burthen of life so intolerable, as to induce them to meet all the risks of eternity, rather than bear it any longer."...I would hope, Mr. Editor, that the ideas this sentence conveys are such as your correspondent would be very sorry to be thought to maintain, and that they are the effect of mere inadvertence. The *pious suicide*, is indeed a character which I have heard talked of, but it is a character which, I think, and here I doubt not O. C. K. will agree with me, never did exist, except in cases of actual insanity. This malady may come upon "pious individuals" as well as upon others, and it may produce the same melancholy effects in each. But the case of a man who so feels the burden of life as to be "induced to meet all the risks of eternity, rather than bear it any longer," seems much more descriptive of the proud rebel against the dispensations of his Maker, than of the pitiable subject of wild delirium. It may indeed be urged, that O. C. K. is speaking of melancholy which results in great degree from bodily disorder. But is he writing to the unhappy subjects of insanity—or to those in whom the derangement of the nervous system casts a gloom over their spiritual concerns? If he writes for the former, his pains might well be spared—and if to the latter, is it not dangerous to hold out the idea, that multitudes of *pious* men have become their own executioners, when wearied of their present troubles? Let but this fact be established, and I will venture to predict, that the number will be greatly increased in a short space of time.

As I said before, I like not to quarrel about a word, but while I have my pen in hand, I can hardly help saying, that I feel an objection to the expression, "all *the risks of eternity*." If any pious individual deem it a *risk*, whether he shall be happy or miserable for ever, no burden of his present state would induce him to try the awful experiment; and if he have "a good hope through grace," of "an inheritance incorruptible and undefiled, and that fadeth not away," he will not easily be driven by the burden of life to forsake that post where he is placed to glorify God, and shew forth his gratitude to him who hath begotten him again to this lively hope, if it be a *risk*, whether he, by so doing, shall not forfeit his birthright.

Q. T.

To the Editor of the Christian Observer.

I WISH to address you respecting a paper I lately read in your excellent publication, I mean that "on the causes of melancholy in religious persons." I particularly object to the following passage (Number for December last, page 736.) "There

is only one more cause of religious melancholy which it is my intention to consider. This lies neither in a defect in our religious system, nor in an infirmity of the body, but in the *appointment of God*, by which it pleases him to *deny* to some clear and strong views of *their own* eternal salvation. They have done ill for religion, &c."

Now, Sir, I apprehend, that one of the many ways in which both persons of a melancholy cast, and others who are not so, deceive themselves in estimating their religious state, is by believing that it is *the appointment* of God to *deny* them the light of his countenance. That those who are really the children of God are not sometimes in darkness of mind, far be it from me to affirm: this is the case whenever they are betrayed into sin, by letting the truth slip out of their minds. Their peace must then be disturbed. But I apprehend that the doctrine of Scripture on this subject, is, that while people are walking in darkness,and not enjoying the comforts of the Gospel, they do not cordially believe it—for such is its nature, that it cannot be believed, without yielding peace and joy—see Romans v. 1, 2, 11, and many other passages. If these things are so, the way to deal with those who are deprived of comfort, is to lead them to the exercise of faith in Jesus Christ, and not to divert their minds to other objects. We may be assured, that when religious persons experience darkness and distress of mind, the cause is not to be found in the appointment of God; for he will not withdraw the light of his countenance from those who are walking in his ways, and doing what is pleasing in his sight; but in themselves.

PHILALETHES.

To the Editor of the Christian Observer.

On reading the observations, in your Number for September, on the character of Bishop Ridley, a few thoughts occurred to me; with which I shall take the liberty of troubling you, in the confidence, that what is well meant will not be ill received.

I entirely agree with the writer of the Sketches, that Bishop Ridley was a prelate of inestimable worth. He had evidently as sound a judgment, as dispassionate a temper, and as liberal a mind, as could be looked for in a mere mortal. He appears also to have had, for his day, an uncommon correctness and elegance of literary taste: and, probably, this latter talent had no small share in giving to our matchless liturgy its more than attic terseness; while the former qualities no doubt contributed to keep an established theology undogmatic and catholic.

But I conceive, we do not know enough of the venerable Bishop, to enable us to apply his character as a standard for private devotion, or individual piety. We have sufficient documents to inform us, how he wrote to his friends, how he spoke to his enemies, what he deemed eligible in church government, what he approved as excellent in public worship. But I do not know that he left any records of his interior history, of what passed in his retirements between himself and his God. If we had any authentic memoirs of this nature, useful lessons respecting a Christian's inward movements might, no doubt, be derived from them. But, such vouchers being wanting, deductions of the kind in question seem no more than conjectures. We know, that the worthy prelate was most laudably cool and dispassionate in all his intercourse with men: but, can we hence conclude, that there was no greater warmth, nothing approaching nearer "ecstatic fervours" in his intercourse with his Maker and Redeemer? This, surely, is an inference not to be made without some more direct proofs than we seem to be possessed of.

But, if even it were positively ascertained, that Bishop Ridley felt no fervours of devotion, nor any very sensible elevations of mind,

would it follow that he was, in this respect, a just model for all other Christians? We know, that there are human beings so almost exclusively intellectual, as to be nearly incapable of affectionate warmth: and we could not be sure but that the good Bishop might have belonged to this description. Nay, if with such steady conscientiousness, such undaunted love of truth, and such wise sobriety of discrimination, there were not also a tending to rise toward God on the wing of devotion, it could (I conceive) be no otherwise accounted for, than by supposing such a peculiarity of constitution as does, certainly, sometimes occur; but, when it does, is not a standard, but an anomaly.

Permit me, Mr. Editor, to assure you, that I am no more friendly to an agitated or fluctuating devotion, than the writer I am taking the liberty to remark upon. I, as really as he, have the highest value for an unruffled calm and serenity of mind. But, as this may possibly, in a good degree, arise from felicity of natural habit, as well as from that piety, which through divine goodness is competent to form any habit into calmness and serenity, I should certainly wish to see as accurate a discrimination as possible, made between the one and the other; lest the gift of nature should be taken for the supernatural effect of divine grace, and lest through excessive caution, and unconscious prejudice, the former might happen to be approved and recommended as the only real result of Christian influence, and the latter discountenanced and rejected as fanciful and spurious.

I honestly own, that I should dread some such consequences as this, from what I cannot but call the unguardedness of the remarks in the paragraph, (vol. for 1806), which proceeds from p. 529 to p. 530. "The unvarying and tranquil tenor of a religious course," rightly understood, is the height of human happiness. It implies not only that "work of righteousness" which is "peace," but that "effect of righteousness," which "is quietness and assurance for ever." But, when this expression is so emphatically opposed to ecstatic fervour, and (as appears from what follows) to a morbid solicitude for what may be called "Frames and Feelings," it may be feared that it will convey to too many minds the idea of that cold devotion of the understanding, rather than of the affections, which Socinians and Semi-socinians—whether without or within the establishment—have been so steady in maintaining.

"Complaints of spiritual melancholy and depression" are certainly unpleasant to the hearer; and the feelings, which excite them, are still more unpleasant to the sufferer. But, where a spiritual change takes place in riper years, and especially after a long habit of criminal neglect, is not the first stage of the new course almost uniformly attended with some such agitation and dejection as seem to be here alluded to? Is it not frequently a length of time, before the scale of the mind is felt decidedly to preponderate on the right side, and will not the necessary consequence of such a continued struggle be an interchange of elevation and depression? "One while," says Archbishop Secker, "they seem to have fought the good fight successfully," then they are "entangled anew in their former bondage." Or, if even they are not thus entangled, if they are enabled to *keep themselves, so that the wicked one toucheth them not*, how long may it be, before they are delivered from the fear of *falling from their stedfastness?* Yet, while this fear prevails, or even occasionally obtrudes itself, religion, however real and radical, will not display its radical effects in producing peace and tranquillity, but may on the contrary appear to be a source of much uneasiness and perturbation. I conceive then, that such writers on religion, as have its true interests at heart, ought to be very cautious in uttering censures,

which for want of due limitation may be applied to those, on whom our Redeemer has pronounced a blessing. Let folly be exposed, let affectation be guarded against, but let it be done with wise discrimination, and attentive tenderness. ELI, in the case of HANNAH, imputed to drunkenness that agitation which arose from a troubled spirit. A worse error may be committed here: a triumph may at once be given to the irreligious, and a dangerous stumbling-block thrown in the way of the sincere.

But who, in general, are most remarkable for enjoying an unruffled calm and serenity of mind? Are they not often those, whose religious course has commenced with deep anxiety, with the most awful views of eternal things, and with many an awful apprehension respecting their own final doom? I do not mean those who make the greatest noise about such matters, but those, whose hearts feel their inconceivable weight, who are taught by unutterable sensations, that *it is an evil thing and a bitter* to have *forsaken the Lord their God*, and not to have had his *fear in them*. Deep impressions of this nature require proportionably deep influences of divine grace, in order to consolation and establishment: and, when these deep influences are obtained, they will no less naturally produce a radical and permanent peace within. They to whom "much is forgiven," our all-wise Saviour assures us, will also "love much:" and, as our love is, so ordinarily will be our peace and joy. The malady being desperate, nothing but the most powerful energies of the Gospel would reach the case: and that, which brought the heart to those energies—painful as it might be, will for ever be looked back upon with inexpressible satisfaction. Let not then our jealousy of fanatical extravagance lead us, unadvisedly, to fix a stigma on those depths of spiritual solicitude, which so often serve as a foundation for the most confirmed tranquillity. Let this not unusual method of the divine operation be kept in view: and then, I should think, the possible agitations and dejections of a broken and contrite heart will be cautiously and reverently adverted to.

We are told in Walton's Life of the excellent Mr. GEORGE HERBERT, that when he put the manuscript, containing his well known poems, into the hands of Mr. Duncan, whom the celebrated Mr. Ferrar of Gidding had sent to enquire after his health, he used these words. "Sir, I pray deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could submit mine to the will of Jesus my Master, in whose service I have now found perfect freedom: desire him to read it, and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it, for I and it are less than the least of all God's mercies." To you, I dare say, Mr. Editor, if not to the writer of the sketches, the poems here referred to, must be familiar. You, probably, therefore need not be informed, that, next to the pure spirit of piety which pervades them, nothing distinguishes them more than a continued vicissitude of fervour and depression, and, may I not add, a uniform solicitude for what might be called "Frames and Feelings?" Indeed, Mr. Herbert's own account of his little volume, which has been just quoted, implies little less than this: for, how was it possible that a mind, as morally tender and as vividly susceptible as could animate a human bosom, should be so invariably impressed with what was rationally apprehended to be of infinite moment, without being correspondently elevated at one time, and depressed at another?

Yet, who was more learned, more sober-minded, more religiously or more clerically exemplary, than

Mr. GEORGE HERBERT? Let it be remembered, that his attachment to the Established Church was most ardent. Even some eminent episcopalian divines of that day were, perhaps, not wholly exempt from puritanic prejudices: and though their conformity was, no doubt, conscientious, it might not be in all instances cordial. They used the liturgy, because it was imposed; while, possibly, another mode of public worship might have been more acceptable to them. Mr. HERBERT was none of these. He bore to the establishment the affection of a child to a parent, venerating it as the best national form of Christianity that the world had ever been possessed of, and valuing the liturgy only below the Scriptures. Being asked by a clergyman, whom in his last illness he desired to pray by him, what prayers he would chuse, "Oh, Sir," answered he, "the prayers of my mother the Church of England, no other prayers are equal to them." If, in such a case then as that before us, we are to adduce human authority, what father even of our Church is to be more relied upon, than this her most genuine son?

There is a life of a much more modern Christian, which I am confident the writer of the sketches would not involve in the censure he has pronounced on a portion of recent religious biography, and which, yet, in every part of it is marked with a "solicitude for what may be called Frames and Feelings?" I mean that of Doddridge. We see this excellent man, at one time, elevated with what he calls his "nearness to God;" in the very next page, we find him comparatively uncomfortable, and fearful lest the devotional deadness, which he feels, might not be owing to the divine displeasure against him, for having been more dissipated than usual. He hopes, however, (as he well might) that the cause lay chiefly in the indisposition of his frame. Yet he does not yield to his weakness; he struggles against it, till at length the duties of his retirement are concluded "with a bright hour." I do not adduce these particulars, as if they furnished an example to be followed. It is possible, that Dr. Doddridge's devotional sensibility might have been somewhat excessive: and, doubtless, in such internal concerns no man is to be made an exact standard for another. But one thing, I conceive, is pretty certain, that there are very few genuine Christians, who are not acquainted with the substance of what the worthy Doctor here describes: and perhaps (as I have already hinted) there are still fewer remarkably advanced Christians, who would not declare that it was through a path somewhat like this, that they arrived at their present *unruffled calm, and serenity of mind.*

It is certainly worthy of observation, that, as none we know of among sober-minded Christians have more attentively marked the variations of their religious feelings, than the two I have mentioned, Herbert and Doddridge, so none have given more distinct evidence of their extraordinary progress, and establishment in piety. I own, I can scarcely imagine anything that appears to come nearer Christian perfection, than Mr. Herbert's representing the conflicts described in his poems as those, which had taken place *before* he could subject his will to that of Jesus his Master, and then adding, "*in whose service I have* NOW *found* PERFECT FREEDOM." The expression is brief; but to my mind it conveys the idea of as great sublimity of *feeling*, mingled with as much sobriety of *frame* as could be attained on this side heaven. And let it not be overlooked, that it is the language of our inimitable liturgy, that this human seraph has made use of, to announce his inward happiness. But where, indeed, except in the Holy Scripture only, could he have found terms so simply, and so sweetly fitted for his purpose?

The dissenting, but most catholic Doddridge, is not less worthy of attention. He could scarcely have risen above Mr. Herbert in pious sentiment; but in point of time he possibly outstript him, attaining that liberty in health, and in the midst of business, which Herbert speaks of only on his death-bed. "I tell you in confidence," says Doddridge to a friend, whom he is acquainting with some of his trials, "that these aspersions are a cross, which God has enabled me to bear with a Christian temper; and he has really given me a heart to pray in the most affectionate manner, and every day, for my slanderers, and conscientiously to abstain from saying many things which I could have said to the disadvantage of their characters. While I am conscious to myself, that I act upon Christian motives, I make little of the censures of men. In the midst of all, my soul dwells at ease in God; and I find unutterable pleasure in a conquest over those resentments, which are really to break out on such occasions; but which, I can truly say, are crucified on the cross of Christ."

I trust, I need not apologize for transcribing so much of these exquisite sentiments; and I earnestly hope that two such instances will be sufficient to shew (what could be farther evinced by countless evidences from all ages of the Church) that "a solicitude for what may be called Frames and Feelings," is not always the result of morbidness; and that, even in the soberest Christians, deep piety generally implies much mental exercise (at some period or other of their course) as well as faithful performance of duty.

It is, I conceive, also evident, that these excellent persons, and the numbers, who have resembled them, were solicitous about their internal frame on this most important ground, that they felt their capacity for the right performance of duty, in general, essentially to depend on their inward sense of divine things, and especially on the depth and cordiality of their intercourse with God. Indeed, to think of performing duties by any strength, but that which grows out of such intercourse, would be as contradictory to the leading views of Scripture, as it would be to all sound experience. To use any expressions therefore, that could seem to recommend a different course, cannot but be dangerous. I am far from meaning to charge the writer of the sketches with any such actual design; but I fear that some of his remarks might possibly be thought to bear this very pernicious construction.

After all,—what other duty of religion can be put on a level with that *love of God*, which the voice of divine revelation unites with every dictate of reason, in pronouncing to be the first and great commandment? This, doubtless, was in your correspondent's view, when he so expressly included, under the idea of duties, *every temper* as well as practice, which God hath enjoined. But is there not a priority, or rather a supremacy in the duty of loving God, which your correspondent's language does not sufficiently recognize? Is not this love the root of every other right temper? And must it not, itself, be first planted in us as a principle, before it can be exercised as a duty? To obtain this love then from Him, who is its source as well as its object, and to advance in it when bestowed, is our first and highest concern, on every ground of philosophical, no less than of evangelical truth. The sincere servant of God, therefore, will doubtless neglect no present call of duty. He will feel the full weight of every such obligation; but the grand business of his heart will be, "to acquaint himself with God, that he may be at peace;" to seek continually that inward and spiritual knowledge of God, not only as his maker and judge, but as his redeemer, sanctifier, and chief good, which will make love to become

the very element of his soul, and to be in him a perennial spring, not only of sincere and diligent, but of joyful and delightful obedience. He will be constantly examining his conversation, lest any individual fruit of righteousness shall be wanting: but, whatever effect he aims at, it will be by the culture of the root, by the strengthening and invigorating of the vital principle, that he will hope to accomplish it. He consciously feels, that every culpable omission or irregularity without, implies a defect of love within: he will therefore be convinced that a radical remedy can only arise from a livelier view of divine things, from increased spirituality of mind, from steadier and closer communion with God, in the daily devotions of the closet, and in the hourly prayer of the heart. He will be encouraged to persevere in this course by growing experience: for he will find that, by his constancy and cordiality in such inward exercises, he may with almost infallible certainty, calculate his success in performing all other duties; and that, in exact proportion as he resembles our Divine Redeemer in sending the multitude away, and going up into the mountain to pray, will he also, like him, account it his meat and drink to do in every instance the will of his heavenly father.

Your correspondent is of opinion, that the enjoyments of religion are, by too many, made the direct and immediate object of their pursuit; and that their minds, in consequence of this, are unnaturally stimulated with a view to emotion. This censure is most probably not without ground; but I conceive it should be pursued with somewhat more discrimination. To *pursue* emotions of whatever kind is most certainly erroneous. That gracious and condescending father, who has ways of bringing souls to himself as various as natural tastes and tempers are, may sometimes be pleased to make use of strong emotions, as best fitted to engage certain minds; and therefore they are not wholly to be rejected, though ever to be judged of with the most deliberate caution. But, to seek after them, or to place reliance upon them, is, no doubt, one of the very surest paths to self deception and enthusiasm. There are, however, religious enjoyments of a more unequivocal kind, to which I conceive the writer's censure is not justly applicable. Every lively apprehension of divine things, if cordially yielded to, has in it something of the nature of joyfulness: and, where this is not felt, there must be, either impurity in the affections, or morbidness in the mind. Joy is, therefore, the natural portion of the new man. He was dead and is alive again—He was diseased and is made whole—He was a slave to the vilest of tyrants, and he begins to feel himself at liberty. I am far from asserting that this is arrived at, at once, even by the sincerest converts. I only say, so far as it is attained, there must be feelings of enjoyment. In fact, every good desire brings with it a sensation of pleasure: and, when such desires become prevalent, when they rise without effort, and are formed into the habitual bent of the mind and heart—they cannot be exercised in reading, meditation, or prayer, without producing consolation and joy. Whoever has felt these divine delights, knows that nothing else, comparatively, deserves the name of pleasure; and that nothing can be truly pleasing, of which these are not the animating soul. To pursue religion, therefore, (the power of godliness as contradistinguished to its form) is to pursue enjoyment: for religion is enjoyment. It is the love of God, reigning in the heart, and no subtlety of thought can separate the idea of divine love from that of divine enjoyment *.

* Perhaps this is too strongly expressed. The connexion between the love and the enjoyment of God is in the nature of things so close, as to approach to identity.

Accordingly, in the discourses of our blessed Saviour, we see no ideas more frequently brought forward, than those of pleasure and happiness. In fact, all the images, by which pure delight and heartfelt joy might be most impressively represented, are made use of by him for the purpose of attracting and engaging those whom he addresses. And how worthy was this of an omniscient teacher! If we are to be drawn to what is right, must it not be by some potent principle corresponding in nature, and in degree of strength superior, to that which draws us to wrong? This latter is, self-evidently, the love of sinful pleasure in one form or other. Could any thing then disenchant our hearts, but an opposite pleasure—as pure and heavenly as the other is gross and brutal—as sublimely salutary as that is deadly? Infinitely wise then is that divine philosophy of our Redeemer, which commences as well as concludes with beatitude; which is exquisitely fitted to our natural feelings by every circumstantial adaptation —and, above all, has for its leading object such a predominant spiritual taste, as well as affection, in the very centre of our souls, as will make duty to become our delight, and that which is enjoined on us by law to be pursued by us from nature *.

I trust there is nothing in what I have said, that could lead any one to place value on the fanciful flashes of the mind, or morbid fluctuations of feeling. What I plead for, is, a sober and rational joy—a gladness of heart, as strictly united with the soundest reason as the solar warmth is united with the solar light,—a pleasure which necessarily accompanies the healthful action of our highest tastes and affections, on their most excellent and most natural objects; and which reflection is so far from damping, that it will raise it to its greatest height. *This* enjoyment then, (I confess) I think ought ever to be aimed at in all our spiritual exercises; because, where the mind is in a sound state, and is not depressed by any peculiar circumstance, it is the feeling which naturally belongs to them:—it is that too, which makes them most interesting. To aspire therefore at times to this feeling, to cherish it with tenderness, to guard it with holy jealousy, I take to be the path, at once of rectitude and pleasure, of genuine duty no less than of genuine happiness. For, whatever may be the delusions of the enthusiast, he, whose vivid relish for spiritual things makes him fear even a thought, by which that relish might be impaired, whose days are bright, and whose nights are tranquil in proportion as his sense of the divine presence is lively, and his intercourse with his Redeemer cordial and unobstructed—he, I am persuaded, is, of all men, the most morally secure, as well as happy—is in youth best guarded against seducing pleasures, is in manhood best guided amidst distracting businesses —is in age best supported under infirmities and pains—has the truest enjoyment of life, and the most perfect preparation for eternity.

AMICUS.

But, in actual experience, enjoyment may be separated from the truest love by error of intellect or morbidness of mind. With this limitation, the assertion seems indisputable. *Author.*

* The truly great St. Augustine (for such, on the whole, notwithstanding what appear to me great errors, both in his theoretical and practical views, I must account him) has laid it down as an irrefragable truth, that the efficacy of divine grace ultimately lies in that *superlative pleasure in God and divine things*, which the Holy Spirit creates in the mind. For *love* (as he largely and excellently shews) being the essence of moral righteousness, and *grace* being that which enkindles *love*, the operation of grace in producing love must be conformable to the general law of nature, which makes the giving of delight essential to the production of love.

To the Editor of the Christian Observer

As it is more than probable, that the greater part of your readers will refer to me the anecdote communicated by S. P. (No. for December last) of a converted Jew being "much confounded" by a question from some of his unconverted brethren, relative to Matt. ii. 23, you will, I doubt not, give me leave to say, that however "well attested" the circumstance may have been given to your correspondent, the statement of it is neither correct in narration, nor true as to the result.

The question was indeed put, not after a sermon being preached, but in a conference held with some of my Hebrew brethren, at the house of a respectable Jew in Birmingham, before several auditors; both Jews and Christians: and had I been "confounded," as stated, the respectability of the company would have prevented my opponents from indulging in the laugh said to have been raised at my expense.

The "fact" is, that after a discussion on the evidences of the inspiration of the Old Testament, I asserted that those, proving the divine origin of the New were both more clear and strong than those adduced in favour of the Old. To this my opponent naturally objected; saying, among other arguments, that the writers of the New Testament quoted passages as from the Old Testament, which were not to be found in it; and specified the one in question, Matt. ii. 23.

Not "confounded" by the objection, I gave three replies to it, whether perfectly satisfactory to S.P. or not, is not now the point.

1st. That a similar objection might be brought against the Old Testament, whose authenticity we had both just admitted; for in Num. xxi. 14, a reference is made to the book of the Wars of the Lord, which no where exists, and other instances of the same kind might be adduced.

2. The Evangelist says, "which was *spoken* by the Prophets:"—perhaps, therefore, he may have referred to an oral tradition, rather than a written prophecy. This supposition might be supported by other passages of the New Testament.

3. But, taking it for granted, that it was from the *writings* of the Prophets, as recorded in the Old Testament, that the Evangelist took the quotation, I was of opinion, with various learned men, that it was in allusion to, rather than a direct extract from, those parts of their prophecies, in which the Messiah is called נצר, a branch, from the word Nazar. By this name Jesus is often called in the Talmud, ישו הנצרי, because he dwelt in Nazareth.

I am fully aware that various other means of obviating the difficulty have been resorted to, but these I judged sufficient for the purpose immediately before me, and they certainly saved me from the confusion stated to have been the consequence of my incapacity to remove the difficulty.

I now send these replies to you, Sir, not as an answer to the query of S. P. but as a correction of his statement. I am, &c.

J. S. C. F. FREY.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.

No. I.

"We do not draw the moral lessons we might from history. On the contrary, without care, it may be used to vitiate our minds, and destroy our happiness. In history a great volume is unrolled for our instruction, drawing the materials of future wisdom, from the past errors and infirmities of mankind."

Burke's Letter on the Revolution in France, p 189.

GEORGE THE SECOND died on the 25th of October, 1760, and was

succeeded by his grandson, the present Sovereign, then twenty-two years of age.

By the language of our constitution, the King can never die; that is, the throne is never vacant in contemplation of law. The rights of the crown are transmitted instantly to the next heir, and the functions of royalty continue to be exercised by its proper officers without any intermission. But notwithstanding this constructive immortality, it is plain that Kings must end their days like other men, and the demise of the monarch is almost always attended with important consequences. The commencement of a new reign is the commencement of a new æra. A different set of hopes and fears spring up according to the known or presumed dispositions of the Sovereign, and some change of men and measures is generally incident to his accession. This must produce in a greater or less degree instability and weakness; for the reins of the old government will be relaxed, as the probable moment of its dissolution approaches; and the changes introduced by a new power are always, so far at least, enfeebling, as they interrupt the system and series of the measures under adoption, the efficacy of which must considerably depend on their continuity. These evils, like many others in politics and private life, are inherent in the constitution of human nature; but so large a share of the wisdom of this life consists in applying remedies where a perfect cure cannot be effected, that it may be worth while to analyze the disorder more closely, to mark its most aggravated state, and to minute the known correctives.

The mischiefs incident to the mortality of monarchs, it is evident, will be the greatest, where the monarchy is both absolute and elective. In such a state they are so enormous, that the flow of public prosperity is constantly checked by them; and in the end, the commonwealth itself will be destroyed, or its constitution altered. Where every thing is dependent on the will of the Sovereign, and his smile spreads gladness, and his frown desolation through a whole empire, the leading men of the community must live by court favours, and owe their well-being to a wakeful attendance on the pleasure and humours of their master: and as this master is mortal, and his successor unknown, speculation is let loose, and a thousand jarring interests are nursed, which become so many serpents preying on the vitals of the commonwealth. There, every incident, which awakens expectation, agitates the whole community. If the monarch is attacked by the ague, a province will rebel; and on the first rumour of his death, the most daring among his Omars or Pachas will start for the prize, and lacerate their country with civil commotions. The kingdom, during the life of its Sovereign, must be agitated by intrigues, and immediately upon his demise, become exposed to the ravages of intestine war. These truths are illustrated, if they can need illustration, by the histories of all barbarous monarchies; and the miseries which either directly or indirectly grow out of the mortality of the monarch, will be found to be proportionate to the power he possesses, and the absence or uncertainty of laws regulating the succession. Poland perished in these quicksands; and the axioms on which I insist are written in characters of blood in the records of the eastern empire. Witness the convulsions which distracted the last years of the reign of Jehan Shaw, which deprived him of liberty, shortened his days, and after the violent deaths of three sons, raised a fourth, the crafty Aurengzebe, to the throne of Hindostan.

Such then as is the disease, must be the correctives. The first and most easy of adoption is, to render the crown hereditary, and define accurately the canons of inheri-

To the Editor of the Christian Observer

As it is more than probable, that the greater part of your readers will refer to me the anecdote communicated by S. P. (No. for December last) of a converted Jew being "much confounded" by a question from some of his unconverted brethren, relative to Matt. ii. 23, you will, I doubt not, give me leave to say, that however "well attested" the circumstance may have been given to your correspondent, the statement of it is neither correct in narration, nor true as to the result.

The question was indeed put, not after a sermon being preached, but in a conference held with some of my Hebrew brethren, at the house of a respectable Jew in Birmingham, before several auditors, both Jews and Christians: and had I been "confounded," as stated, the respectability of the company would have prevented my opponents from indulging in the laugh said to have been raised at my expense.

The "fact" is, that after a discussion on the evidences of the inspiration of the Old Testament, I asserted that those, proving the divine origin of the New were both more clear and strong than those adduced in favour of the Old. To this my opponent naturally objected; saying, among other arguments, that the writers of the New Testament quoted passages as from the Old Testament, which were not to be found in it; and specified the one in question, Matt. ii. 23.

Not "confounded" by the objection, I gave three replies to it, whether perfectly satisfactory to S.P. or not, is not now the point.

1st. That a similar objection might be brought against the Old Testament, whose authenticity we had both just admitted; for in Num. xxi. 14, a reference is made to the book of the Wars of the Lord, which no where exists, and other instances of the same kind might be adduced.

2. The Evangelist says, "which was *spoken* by the Prophets:"—perhaps, therefore, he may have referred to an oral tradition, rather than a written prophecy. This supposition might be supported by other passages of the New Testament.

3. But, taking it for granted, that it was from the *writings* of the Prophets, as recorded in the Old Testament, that the Evangelist took the quotation, I was of opinion, with various learned men, that it was in allusion to, rather than a direct extract from, those parts of their prophecies, in which the Messiah is called נצר, a branch, from the word Nazar. By this name Jesus is often called in the Talmud, ישו הנצרי, because he dwelt in Nazareth.

I am fully aware that various other means of obviating the difficulty have been resorted to, but these I judged sufficient for the purpose immediately before me, and they certainly saved me from the confusion stated to have been the consequence of my incapacity to remove the difficulty.

I now send these replies to you, Sir, not as an answer to the query of S. P. but as a correction of his statement. I am, &c.

J. S. C. F. FREY.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.

No. I.

"We do not draw the moral lessons we might from history. On the contrary, without care, it may be used to vitiate our minds, and destroy our happiness. In history a great volume is unrolled for our instruction, drawing the materials of future wisdom, from the past errors and infirmities of mankind."

Burke's Letter on the Revolution in France, p 189.

GEORGE THE SECOND died on the 25th of October, 1760, and was

succeeded by his grandson, the present Sovereign, then twenty-two years of age.

By the language of our constitution, the King can never die; that is, the throne is never vacant in contemplation of law. The rights of the crown are transmitted instantly to the next heir, and the functions of royalty continue to be exercised by its proper officers without any intermission. But notwithstanding this constructive immortality, it is plain that Kings must end their days like other men, and the demise of the monarch is almost always attended with important consequences. The commencement of a new reign is the commencement of a new æra. A different set of hopes and fears spring up according to the known or presumed dispositions of the Sovereign, and some change of men and measures is generally incident to his accession. This must produce in a greater or less degree instability and weakness; for the reins of the old government will be relaxed, as the probable moment of its dissolution approaches; and the changes introduced by a new power are always, so far at least, enfeebling, as they interrupt the system and series of the measures under adoption, the efficacy of which must considerably depend on their continuity. These evils, like many others in politics and private life, are inherent in the constitution of human nature; but so large a share of the wisdom of this life consists in applying remedies where a perfect cure cannot be effected, that it may be worth while to analyze the disorder more closely, to mark its most aggravated state, and to minute the known correctives.

The mischiefs incident to the mortality of monarchs, it is evident, will be the greatest, where the monarchy is both absolute and elective. In such a state they are so enormous, that the flow of public prosperity is constantly checked by them; and in the end, the commonwealth itself will be destroyed, or its constitution altered. Where every thing is dependent on the will of the Sovereign, and his smile spreads gladness, and his frown desolation through a whole empire, the leading men of the community must live by court favours, and owe their well-being to a wakeful attendance on the pleasure and humours of their master: and as this master is mortal, and his successor unknown, speculation is let loose, and a thousand jarring interests are nursed, which become so many serpents preying on the vitals of the commonwealth. There, every incident, which awakens expectation, agitates the whole community. If the monarch is attacked by the ague, a province will rebel; and on the first rumour of his death, the most daring among his Omars or Pachas will start for the prize, and lacerate their country with civil commotions. The kingdom, during the life of its Sovereign, must be agitated by intrigues, and immediately upon his demise, become exposed to the ravages of intestine war. These truths are illustrated, if they can need illustration, by the histories of all barbarous monarchies; and the miseries which either directly or indirectly grow out of the mortality of the monarch, will be found to be proportionate to the power he possesses, and the absence or uncertainty of laws regulating the succession. Poland perished in these quicksands; and the axioms on which I insist are written in characters of blood in the records of the eastern empire. Witness the convulsions which distracted the last years of the reign of Jehan Shaw, which deprived him of liberty, shortened his days, and after the violent deaths of three sons, raised a fourth, the crafty Aurengzebe, to the throne of Hindostan.

Such then as is the disease, must be the correctives. The first and most easy of adoption is, to render the crown hereditary, and define accurately the canons of inheri-

tance. To us, who wanton in the wealth of political knowledge, it seems that measures such as these need only be proposed in order to be effected; but the intellects of our unlettered forefathers were ill suited to apprehend legal refinements, and the early annals of most countries testify the difficulties which have been found in ascertaining the rules of royal inheritance. Proximity of blood, and the right of representation, have continually clashed; and the bold barons of the court of King John probably found great difficulty in comprehending, how the infant son of Geoffrey could have a priority of claim before a brother of the deceased monarch, arrived at years of maturity, who had shared his wars and councils. In the same way Muly Moluch, whose actions and death we have all learnt to recount with enthusiasm, was undoubtedly an usurper, according to the rules of descent now recognized; and the nephew, whom he defeated at his death, was the rightful claimant to the crown. To fix however the laws of succession with such accuracy, that every doubt may be excluded, is obviously the first and most essential remedy for the evils which I have above alluded. Till this be done, the seeds of civil commotion are daily scattered through the state, and some will from time to time take root and flourish.

But though to have done this may be something, it is far from being all that is requisite. The uncertainty of the succession is removed, but while the power of the monarch remains arbitrary, or even in any considerable degree independent, and in exact proportion as it is arbitrary or independent, will the mischiefs which the public suffers from his natural mortality be great. I have touched on these mischiefs already, and it is needless to exhibit them at length. The interests, the opinions, the habits and temper of the heir apparent must frequently be at variance with the schemes of the reigning Sovereign. He is soon to become Lord of the ascendant; the orb of day is declining fast towards the west, and the ruling authority will often be crossed by the increasing influence of the monarch expectant. At the least, the death of the King may be attended with a change of foreign or domestic policy; the unity of design may thus be broken, and the advantages already realized perhaps improvidently wasted. Yet even for these disorders progressive experience and improvements have discovered a palliative. This is no other than that great political panacæa, at once preventive and remedial, A FREE CONSTITUTION, in which public opinion ruling the ruler, and restraining even those whom the letter of the constitution declares to be above control, sits in awful judgment on the actions of all, and, by a silent influence, secures, in a greater or less degree, that uniformity of procedure which never will be maintained while the movements of the state machine are subject to the caprices of a single individual. Our own island supplies the best example illustrative of this position. The gradual accumulation of wealth has swelled our middle ranks, the *natural* aristocracy of a country, to a magnitude vastly exceeding their former dimensions, and the growth of knowledge has increased the number of our political citizens, even in a larger ratio. The House of Commons may be considered as the representative of these two bodies, from which its members are elected, and into which they are continually returned. By the forms of our constitution, each member of the legislature is made a check upon the others, and possesses the means of acquiring new privileges for itself, by suspending the action of the whole. Now the parts of the legislature being thus balanced, it is evident, if an additional weight be

thrown into any one, that will preponderate. The crown is solitary, and looks in vain for a coadjutor. The peers (the *artificial* aristocracy of a country) are also solitary; their interests are corporate, and disconnected from the general welfare of the community. But the House of Commons finds auxiliaries in every quarter; their efforts are stimulated and sustained by the voice of the nation, as whose delegates they appear; and should a struggle be commenced, if they are but cautious to take a popular ground, they can have little cause for apprehensions as to its issue. The consequence of this has been, what no very extraordinary share of political sagacity might have enabled us to foresee; that in every competition of interests, the House of Commons alone has dared to hold high its claims, and exert to the utmost the powers with which it was invested by the letter of the constitution, trusting for its security to the force of public favour. The two other branches of the legislature have been forced to yield upon every struggle, till they have in some sense been neutralized, or retain at least their diminished importance, principally by the indirect influence they exercise on the decisions of the popular assembly. At the same time, the several members of that assembly, by being nearer to the mass of the people, are able more perfectly to collect the prevailing sentiments; and in consequence of the limited period for which their authority is granted, are not likely long to forget the information thus acquired. By these means, public opinion has acquired a vast sway in the direction of the public councils; and though its caprices, being transient, may be safely disregarded, its deliberate voice is irresistible. This is a short and imperfect sketch of the nature of the legislative part of our constitution; but it may serve to shew how a people may practically govern themselves without having any apparent share in their own government; and a due consideration of the manner in which the administration of the affairs of this country is conducted, will sufficiently elucidate the position I assumed, that the second great remedy for the evils incident to a demise of the crown, is, a free constitution; which by enthroning public opinion, whose nature is not subject to mortality, provides against the mischiefs that must necessarily be incident to the dominion of those who are. At the same time, as I am far from denying that the monarch of this country does and ought to possess a considerable share of authority, it cannot be denied that some of the evils attending his liability to death still remain. It would be easy indeed to shew that these are well compounded for, by the many and great advantages flowing from a regal government. Their existence, however, will be sufficiently evidenced by the narrative to which I shall presently proceed.

In the mean time let me observe, that my readers will find themselves repaid for the length and dulness of these strictures, if the foregoing remarks should impress more deeply on their minds, the simple but most important truth which I mentioned at the opening of this paper, so constantly useful, so continually overlooked:—That though few of the evils of this life can be entirely removed, almost all may be diminished by sagacious and well directed activity; that our sufferings are generally the effects of our folly; that we are chained down neither by physical nor moral fatalism, but may shift off many of our distresses, and acquire many substantial blessings by wakeful exertion. "Faber quisque fortunæ suæ *." This is one of those truths

* This axiom never was more happily illustrated than in Miss Edgworth's popular tale of Mahmud the Unlucky, and Abdallah the Fortunate.

which are valuable, not because they lie much below the surface of things, but because they are of daily application; and it is the more needful that it should be continually pressed into notice, because the constitution of human nature resists its practical acceptance; for where misfortunes are to be averted, difficulties must in general be encountered, and after all, the complete removal of the evils dreaded may perhaps be impossible. Our indolence therefore often refuses the necessary efforts, or our pride suggests the futility of exertions, which at best can only arrive at very imperfect excellence or felicity, and indolence and pride are wrought into the original habit of corrupt man. Thus we daily sit down under the weight of calamities, which we need but rise up to remove; and, from the same spirit of dull and haughty quietism, suffer advantages which are certainly within our reach, to remain untouched, because our imagination pourtrays blessings, still more brilliant, which are impossible to be attained. But this is to consult neither our interest nor our duty. "Perfectissimi cujusque summa sapientia est proficere, placidâque docilitate longius eniti *."

The new monarch found the nation engaged in a maritime and continental war, which, though it commenced under bad auspices, had been carried on by the energies of Mr. Pitt with a degree of vigour and success unknown since the campaigns of the Duke of Marlborough. In every quarter of the globe, where the British forces were engaged, their progress had been triumphant; and though the united arms of France, Austria, and Russia, pressed hard upon Frederick the Second, our ally, this active genius, firm in every difficulty, and fertile of resources, still continued the unequal conflict, and like the Romans of old, seemed to draw strength and courage from his disasters. The romantic spirit which this monarch displayed, joined to the increase of our trade, and vast colonial acquisitions, had rendered the war highly popular; and even George the Second, though at first pacifically disposed, appeared to have caught the general enthusiasm. Mr. Pitt, the war minister, having long been the favourite of the people while in opposition, was now become their idol; and enjoyed a share of public favour and reputation, which only his splendid talents and services could have justified. Such was the situation of affairs in the autumn of 1760. The new monarch inherited the title, without having imbibed the opinions of his grandfather. After the death of Prince Frederick, his education had been committed to the care of his mother, who appears to have executed the trusts of that important office with attention and judgment. But the jealousies which had so long subsisted between George the Second and his son, were not wholly composed by the death of the latter; and the Princess Dowager enjoyed and cultivated little intercourse with a court where she well knew her presence would be ungrateful. This in some degree disconnected the heir apparent from his grandfather; and the young Prince was therefore likely to imbibe sentiments not very favourable to the ministry or their measures. The nature of his education rendered this unavoidable, and the course of events soon placed it beyond doubt. At the same time his moderation and good sense secured him from attempting any hasty change; and though disinclined to the prosecution of the war, he felt the hazard of attempting a sudden pacification. In his address to the council, he expressed his determination to prosecute the contest "in the manner the most likely to bring on a lasting and honourable peace;" and the speech with which he opened the first session of parliament, not only noticed with be-

* Civil Institutiones, l. 3, c. 2.

coming satisfaction our successes in the East and West, but urged also in strong terms the necessity of making ample provision for the support of the King of Prussia, and the allied armies in Germany. This harangue contained a passage of a different nature, too remarkable to be omitted. "The civil and religious rights of my loving subjects are equally dear to me with the most valuable prerogatives of my crown; and as the surest foundation of the whole, and the best means to draw down the divine favour on my reign, it is my fixed purpose to countenance and encourage the practice of true religion and virtue." On these words I shall make a few remarks hereafter.

Notwithstanding the declarations of the monarch respecting the prosecution of the war, and its actual continuance with unabated vigour, the pacific dispositions of the court soon became known, and considerable jealousies were excited both within and without the cabinet. Arguments were soon invented and circulated, to shew that the contest was improvident; but the blaze of victory still dazzled the nation. Mr. Pitt's ardour appeared to feed itself, and gather strength and heat as the combat thickened; and undoubtedly the public was then well disposed to applaud and second his energy. A secret enemy however soon found admission into the cabinet, whose influence in a short time proved more dangerous to the ascendency of that great man, than the arms and councils of the combined powers upon the Continent. Lord Bute had been early attached to the young monarch, and soon after his accession was appointed Secretary of State, on the resignation of Lord Holdernesse. He was undoubtedly a man of some abilities, and considerable information. His rank and character, which were disgraced by no great vices, rendered him a fit attendant on the Prince; and a certain share of complaisance, which is neither unnatural nor degrading in men of moderate parts and equal passions, had probably by degrees rendered his attendance peculiarly acceptable. The name of favourite is odious; yet Kings like private men must feel attachments and disgusts. The idol of the people, whose mind, naturally daring, had acquired something of imperious violence by long resistance, and subsequent successes, was not likely to please a youthful monarch of a mild disposition, whose political wishes but ill accorded with the bold and extensive schemes of the minister. It soon therefore appeared evident that a change in the public councils was to be expected, and Lord Bute seemed gradually preparing the way for his own advancement to power, upon the overthrow of Mr. Pitt. Lord Bute however was but ill qualified to receive such an inheritance. Neither his moral nor intellectual character was formed on a large scale; and though the little circle which surrounded him, whose voices a minister is apt to mistake for the public sentiment, might persuade him that he possessed both talents and popularity sufficient for the station to which he aspired, it is certain that he was moderately gifted with the first, and wholly destitute of the latter. The course of events soon brought this intestine disorder to a crisis. During the negotiations which took place in the winter of 1761, indications were manifested on the part of France of a disposition to take advantage of some differences then under discussion between Great Britain and Spain. This attempt Mr. Pitt resisted with promptitude and magnanimity; and at the same time directed Lord Bristol, our Ambassador at the court of Madrid, to make representations to that cabinet on this presumptuous interference, and demand explanations as to other points, which had occasioned considerable jealousies in this country. It cannot be denied, that the answer *formally*

given in respect to all these particulars was moderate; and it is said that the Spanish minister, in his private communications with Lord Bristol, evinced a readiness to forego every disputed claim which could be surrendered consistently with the dignity of an independent nation. Notwithstanding these concessions, Mr. Pitt, about a week after the dispatches containing this information had arrived, proposed in the cabinet to recal our ambassador from Madrid; and at the same time presented a bold and extensive plan of operations against the trade and colonies of Spain. The proposition was debated with great warmth in several councils, but being at last negatived by a large majority, Mr. Pitt signified his resolution to resign, declaring, "that he was called to the ministry by the voice of the people, to whom he considered himself accountable for his conduct; and that he would not retain a situation, which made him responsible for measures, he was no longer allowed to guide." He soon after delivered his seals of office into the hands of his Majesty, and Lord Egremont was appointed his successor; but the Earl of Bute assumed from that time the reins of the administration.

CRITO.

For the Christian Observer.

AN INSTANCE OF THE PIETY OF THE EARLY PROTESTANTS.

Dr. Leonhart Rauwolf, a German physician and protestant, set out upon his travels into Syria, Palestine, Armenia, Mesopotamia, Assyria, Chaldea, &c. in May 1573. His account of his travels was published in High Dutch, and has been translated into our language. The translation which the writer of this paper has seen, is by Staphoxt, and forms the principal part of the collection of curious travels and voyages published by Ray, the celebrated botanist, the grand object of Rauwolf, in these travels, being to observe the botanical productions of the East.

Our traveller set sail in a vessel, which was bound from Marseilles to Tripoli, and we have this pleasing account of the disposition of his fellow-voyagers. "When God sent us a good wind, we hoisted up our sails, and went on: when our patron, or commander, began to exhort his men to agree together, and to be obedient to him, which they all faithfully promised; then we went to prayers, and recommended ourselves to the protection of God Almighty." How devoutly is it to be wished, that all voyages should be begun in this pious manner, and that our seamen should be as distinguished for devotion, as they are for ability and valour.

If the voyage had a pious beginning, it had also a pious conclusion. Dr. Rauwolf had a just sense of the divine goodness in bringing them safe to Tripoli, and thus expressed his devout acknowledgments. "Thanks, honour, and glory, be to Almighty God, that mercifully did protect us from all dangers and mischiefs, and brought us safely into this harbour."

Upon his return to Aleppo, from his travels to Babylon and Bagdat, we find him equally grateful to God for his preserving care: "I thank the Almighty God for his many mercies and favours bestowed on me, and the assistance he graciously afforded me in this journey, returning him praise, honour, and glory, &c."

He met with many perilous incidents in the course of his travels, and he is ever ready to ascribe his deliverance from them to the kind providence of God: "Our merciful God and Lord did so order it; thanks be to our Lord God; by the power of Almighty God I was delivered;" such are the sentiments he expresses upon these occasions. Nor do we observe any ostentatious

display of piety; but all his devout ejaculations correspond with the circumstances which gave rise to them, and bear evident marks of sincerity.

He was actuated by religious, rather than philosophical motives, to extend his travels into the Holy Land. "After my return to Tripoli," says he, "when I found myself near the confines of Canaan, the land of promise, and considered that the Messias was there, I found in me a great desire to see its holy places: not that I thought still to find Christ our Lord there, but to exercise my outward senses in the contemplation of them, that I might the more consider with my inward senses his bitter passion, death, resurrection, and ascension, and to appropriate to myself, and to apprehend the better, and to make my own, by faith and firm confidence, Christ our Lord himself, together with his heavenly gifts and treasures, as he has manifested himself in the Holy Scriptures."

When viewing the places about Jerusalem, where the most remarkable events of the New Testament were accomplished, who can wonder that the piety of our traveller should be eminently manifested? "When I found myself to be in those places, where our dear Lord Christ did walk about, teach, and by his passion, death, resurrection, and ascension, work our redemption, and procure and purchase our salvation from his heavenly Father; I did remember, and rejoice at, these incomparable benefits, and merciful treasures, with all my heart. It was as if I saw our Lord Jesus Christ, the Son of the Almighty God, humble himself, and become obedient to his heavenly Father, even to death, nay, to the death of the cross, to bring us miserable sinful men to right again, and to deliver us clearly from all debts and punishments."

When he was at Bethlehem, the place of our Saviour's nativity, he thus describes the emotions of his heart. "I was affected, as if I saw the child wrapt up in swaddling clothes, and lying in the manger, disguised in our mortal flesh and blood, yet without sin, that we might be received again by God as his children unto everlasting salvation. Seeing then, my dear Lord Jesus Christ, that thou art come to us into the world, I pray thee let me come to thee, and see thy saving incarnation. Give me, and us all, thy grace and Holy Spirit, that we may comfort ourselves with this thy blessed birth constantly, that we may rejoice in it in good and bad times, until we shall at length see thee face to face."

I shall only add the train of his thoughts whilst viewing the places about Mount Sion. "I considered," says he, "what our Lord and Saviour Jesus Christ had suffered for us in these places, how he had humbled himself, and come down to us miserable sinners, to help and extol us that were fallen, and to make us free of the heavy burthen of our sins; how he was led before the seat of judicature of Caiaphas, that we might not be led before the severe judgment seat of the Almighty God; that he suffered himself to be led captive and bound, to deliver us from the hands of the devil and of death, and to save us from the jaws of hell; that he was obedient to his heavenly Father unto death, even the death of the cross, to deliver us from the curse of God and eternal death; and, that we might heartily comfort ourselves with his unspeakable benefits, after his ascension he sent us his Holy Ghost, the spirit of truth, to incline our hearts to believe stedfastly all that he hath promised us in his holy word and sacrament." And to these reflections our author subjoins an excellent prayer for a stedfast adherence to the truth, for an open profession of it, for a patient enduring of any persecution that might come upon Christians on this account, and for a well-grounded hope of obtaining the blessings purchased by Christ.

J. F. H.

To the Editor of the Christian Observer.

THE following description of Ferney, the celebrated residence of Voltaire, by Mr. Lemaistre, is, according to the Edinburgh Reviewers, from whose sixteenth number it is transcribed, the only one that has been published since the revolution.

"Ferney is situated in a beautiful country, about seven or eight miles from Geneva. The town, which owed its prosperity to Voltaire, and was principally built by him, is still inhabited, and several of the houses are of a good construction. On approaching the "château," or country-seat, which stands above the town, commanding a very extensive view of Mont Blanc, the lake of Leman, and the adjoining country, (every spot of which is distinguished by some particular beauty) we perceived that there were persons assembled in the church. This church, as every body knows, was erected by Voltaire. A priest was officiating at the altar, who (so I was afterwards informed) was *curè* or rector, in the time of the philosopher. His name is Huguné; and, after a ten year's exile, he is lately returned to perform the duties of his profession, in the very spot where it is supposed that the abolition of religion was first planned. You will easily conceive with what curiosity we viewed a place and a ceremony rendered so very singular by the number of concurring circumstances. The château now belongs to M. B., from whose family Voltaire bought the estate. After his death, Madame Denys possessed it for a few years. Then succeeded the Marquis de la Villette, who, after disposing of several detached pieces, at last sold back the whole which remained, to the representative of the original proprietor, the present possessor. This gentleman received us with great politeness, and himself shewed us the grounds.

"I am happy to add, that the apartment of Voltaire still continues exactly in the state in which he occupied it. To satisfy your curiosity, I have copied a list of the pictures and inscriptions which it contains. In his bedchamber, on the wall, is written—

"Mes mânes sont consolés, puisque mon cœur
Est au milieu de vous."

"Under this inscription stood formerly a black China vase, containing the heart of the philosopher; and under the vase was written—

"Son esprit est partout, et son cœur est ici."

His heart has since been removed, and is now placed in the Pantheon of Paris.

"On the right of this monument is the picture of a beautiful young woman, who is called 'La Couturiére;' a print of Pope Clement XIV.; and the portrait of a lad who was his 'rameur,' or boatman. On the left, a likeness of Catharine II., worked on silk, and which is said to be a performance of the Empress. This must be a mistake, as above it is written—

"La Salle inven. et fecit."

Underneath are these words—

"Presenté à monsieur Voltaire par l'auteur."

"On the right of the bed, which is ornamented with yellow silk curtains, is an excellent likeness of Frederick II. of Prussia: on the left, a drawing of Voltaire, taken at the age of forty. On the wall against which the bedstead is placed, and within the curtains, is a large print of Le Kain, the celebrated tragic actor, encircled with laurel. Near the fire-place is a likeness of Madame la Marquise de Chatelet. On the right of the window, prints of the following persons are suspended: the family of Calas, Diderot, Isaac Newton, Benjamin Franklin, Pierre Corneille, J. D. d'Alembert, and John Milton. These were placed by Voltaire; to which has been added, a small print of J.

Delille, with this citation, written with a pen, "Nulli flebilior quam tibi, Virgili;" and a large one of George Washington. On the left side of the window, are engravings of the following: Etienne François duc de Choiseul d'Amboise, Antoine Thomas, George Guillaume Leibnitz, Jean Jacques d'Artons de Marain, J. d'Alembert, Jean Racine, F. F. Marmontel, and C. E. Helvetius.

"Near these also appears a print, intended as a design for a tomb, and made under his own directions, with this epitaph—

"Dans ce triste et fatal tombeau
Repose l'ombre de Voltaire.
Fleurez, beaux arts—vous ne verrez plus de père:
Et l'univers a perdu son flambeau."

While the Antichristian conspirators were contriving the abolition of the Jesuits, and the other religious orders, Voltaire projected the establishment, at Cleves, of a colony of philosophers, "who might there, freely and boldly, speak the truth, *without fearing ministers, priests, or parliaments.*" Many letters relating to this scheme which passed between Voltaire and Frederick II. of Prussia, have been suppressed; but from those that are published, it appears that the King favoured its accomplishment. The philosopher of Ferney expressed himself ready to sacrifice every luxury connected with that beautiful residence, in order to place himself at the head of the propagandists at Cleves. "Your friend," says Voltaire of himself, in a letter to Damilaville, "persists in his idea; it is true, as you have remarked, that he must tear himself from many objects that are at present his delight, and then will be of his regret. But is it not better to quit them through philosophy than by death?" (Barruel, vol. I. ch. VII.) The plan, however, did not succeed; and Voltaire's vexation on account of its failure, may be conceived by the following expressions contained in a letter to Frederic, a few years afterwards. "I own to you, that I was so much vexed, and so much ashamed of the little success I had in the transmigration to Cleves, that I have never since dared to propose any of my ideas to your Majesty. When I reflect that a fool and an ideot, like St. Ignatius, should have found twelve followers, and that I could not find three philosophers who would follow me, I was almost tempted to think, that reason was useless. I shall never recover the non-execution of this plan; it was there I should have ended my old age." (ibid.) It does not indeed follow, that because this unhappy man could view from the windows of his château, the Pennine Alps and the Lake of Leman, he was therefore able to enjoy the magnificence of this scenery. If Voltaire were not hardened into the most consummate obduracy, he too must have found memoirs of himself *, written on the green pastures and the rocky precipices of Swisserland. "How much is there in a thousand spots of the earth, that is invisible, and silent, to all but the conscious individual!

I hear a voice you cannot hear,
I see a hand you cannot see!"

MARCELLUS.

* Christian Observer, 1806, p. 42.

REVIEW OF NEW PUBLICATIONS.

The Bibliographical Miscellany; or Supplement to the Bibliographical Dictionary. Two volumes, large 8vo. 18s. small 8vo. 12s. Baynes, London. 1806.

According to the rest of the title page, the first volume contains,

"1. An Account of the *English* Translations of all the *Greek* and *Roman* Classics and *eccle-*

siastical writers; the authors alphabetically, and the translations chronologically arranged, with the *time* as near as it could be ascertained in which each writer flourished, and critical judgments on the merit of the principal translations, extracted from the best authorities.

8. An extensive List of Arabic and Persian *Grammars, Lexicons,* and *Elementary Treatises,* with a particular description of the *principal works* of the best *Arabic* and *Persian* prose and poetic writers, whether printed or in manuscript; with such English translations of them as have already appeared before the British public."

The second volume contains—

"1. Remarks on the Origin of *Language,* and *alphabetical Characters.*

2. A short History of the *Origin of Printing,* and Inventors of the Typographic Art.

3. The Introduction and Perfection of the Art in Italy.

4. A Catalogue of *Authors* and their Works on Bibliography and Typography, divided into *four* classes.

5. An Alphabetical List of all the Towns and Cities where Printing was carried on in the fifteenth Century, with the title, &c. of the first book printed in each place.

6. An Essay on Bibliography, or Treatise on the Knowledge and Love of Books.

7. Several Bibliographical Systems, teaching the proper method of arranging books in a large library.

8. A complete Table of the Olympiads from their Commencement, 776 years before the Christian Era, brought down to A. D. 220.

9. The Roman Calenda at large, distinguished into its Calends, Nones, Ides, Nundinal Letters, &c.

10. The Hijrah or Mohammedan Era (connected with the Christian) from its Commencement, A. D. 622, to A. D. 2,200, by which any corresponding year in each may be seen at one view.

11. Tables of the Khalifs, Kings of Persia, &c. from the Death of Mohammed to the present time."

We have looked for a considerable time for the appearance of these volumes, and the expectation which we had formed of their general merits has not been disappointed. Something of the kind here presented to the public, if not absolutely necessary to a bibliographical work, is certainly highly useful; or, to adopt a phraseology to which we are more accustomed, is essential, if not to the being, yet doubtless to the perfection, of such a production. Although to a superficial observer this Supplement may present the appearance of but moderate exertion, every one acquainted with the nature of such works, particularly when in many respects they have the character and merit of a first essay, will give the author full credit for the difficulties he professes to have encountered, and the labour he professes to have exercised, in the execution of his undertaking. A writer engaged in works, of which dates make a considerable part, will often consume as much time and labour in settling the accuracy of a single unit, as it would cost a tolerable metaphysician to fill a sheet of foolscap with a discussion on liberty and necessity, while no reference was necessary but to his own brain. We should consider the present work, viewing it likewise as a part of the performance of which it is professedly a sequel, as coming but partially under the cognizance of our court, were it not, that we regard every branch of sound knowledge as an ally and friend of true religion, and as in no instance bearing a contrary character, till it is first corrupted; which, however, we

admit and lament is too frequently the case. It gives us great pleasure therefore to observe, that the Bibliographical Miscellany, while the information which it contains is not only curious and entertaining, but often instructive, uniformly indicates in the author a desire both to preserve inviolate, and to promote, the sacred interests of truth, morality, and Christianity. The small proportion, however, in which this work is theological, will prevent our giving so extended a consideration of it as we should otherwise be tempted to do.

If our limits would permit, we might enter into something like a discussion respecting the peculiar classes of readers for whom translations, the first and principal subject in these volumes, are intended. The largest class, we may perhaps venture to affirm, is of those who are unable to read the originals, and welcome the assistance of an interpreter to inform them in what manner foreign and antient nations thought and wrote. The earlier specimens of translation are valued by antiquaries, collectors of scarce and curious books, and bibliographers. The next class is of schoolboys, to whom translations afford a very important assistance. Even the undergraduates in our universities do not disdain them. They extend their importance still higher, and enable various instructors of youth to keep a little ahead of their more advanced pupils. It must be acknowledged, however, that translations, written by men of learning, and enriched with such observations as *they* deemed it expedient to make, are adapted to the study even of real scholars; nor is the task unpleasing or unprofitable, to those who are well acquainted with the originals, to observe with what justice a scholar, of equal or greater attainments than their own, has represented his author, and in what manner he has removed known difficulties, or illustrated obscure passages.

We can only say concerning the account of English translations of the classics before us, that it is obviously a work of considerable labour, and from the tried character of the writer in such compositions, we are bound to give it credit for accuracy.

Notice should have been given, p. 88, of the first volume, of a translation of Eusebius's *Præparatio Evangelica*, which, however, did not meet with sufficient encouragement to induce the translator to proceed beyond, we think, the first book. How degrading to the general taste is the result of the comparison between those works which are almost totally neglected, and those which are devoured by editions upon editions!

Although the principles of the present author are not concealed, and they are of a nature not to need concealment, we could have wished to see a corrective more frequently and effectually applied to the tendency of such works as he would be under the necessity of bringing to the notice, if not to the knowledge, of his reader, in a complete enumeration of the translations of the Greek and Roman classics. To make no allusion to the most infamous, such translations, or improvements upon the original, as Moore's Anacreon would at least have afforded a fair opportunity of castigating those voluptuaries, who can find no better employment for the abilities they may possess, than to inflame the virulence, and augment the mass, of human corruption. A man of our author's principles was almost invited to this service by the chastisement which has been so deservedly, although severely, inflicted upon the offender just named, by the Edinburgh Reviewers; who, if they have condescended to imitate that imitator of hundreds before him, Gibbon, in the serpentine method which he has chosen for his attack upon revelation, have disdained or refused to follow him in a quality for which he is equally distinguished, his impurity.

Concerning the methodical cata-

logue of Arabic and Persian elementary books, we shall content ourselves with transcribing the observation of the writer.

"To poor scholars who wish to acquire a knowledge of these languages, through the medium of the best authors, this certainly will be considered of some importance. The editor hopes he may say without offence, that this is the completest list of the kind, ever offered to the public.

"The far greater part of the books and MSS. mentioned in this part of the volume, are not described from the report of others, but from careful examination: on this point the reader will rarely be misled." Pref. p. v.

The second volume contains a variety of useful materials. The History of the Origin of Printing is entitled to some praise for disembarrassing a subject which has been thrown into almost inextricable confusion by modern writers. Francis Irenicus, a learned writer of the fifteenth century, our author informs us, has proved, that the first attempts in the art were made in Strasburg, by John Gutenberg, about the year 1440, and that it was improved partly in Strasburg by John Mentel, partly in Mentz by the same John Gutenberg, in union with John Fust, assisted by Peter Schoeffer, from 1450 till 1457, at which time, or in the next year, the art was divulged and introduced into other cities. A variety of interested frauds soon began to perplex the fact, and have imposed upon posterity. The editor vindicates the introduction of the art into the north of Italy to Nicolas Jenson, who began to print at Venice, and upon this occasion enters into an extended discussion of the genuineness of the date, 1461, of a book printed by Jenson, entitled, *Decor Puellarum*. We think that he has fully established this date against all the objections by which it has been assailed. In the course of this discussion, where the writer is accounting for the circumstance, that many of the Italian printers, during a certain period, omitted putting any date to their books, some instances are adduced of the jealousy with which the art was regarded by those who, as is the case in all inventions which abridge manual labour, were thrown, or threatened to be thrown, out of employ, for a time, by its introduction. The indefatigable author of the present work professes to have entered into this discussion concerning the *Decor*, "not merely to enlighten others, but to learn from the reception of it by the public, whether it be proper to lay before them *Memoirs of the first Italian Printers, and a defence of the first editions of Upper Italy, prior to the date of the Lactantius*, 1645." p. 19. We hope the author will meet with the encouragement which his industry so well deserves. A history of the manuscripts from which the printed copies have been taken of the Classics of antiquity, sacred and profane, as far as it can now be collated, drawn from the best accessible authorities, to which references should carefully be made, and exhibited in a succinct form and lucid order, would be a work worthy of the pen of the writer before us, or some other with equal zeal in the cause of general literature accompanied with equal ability, and would, we doubt not, be eagerly received by the public. With what a quantity, we do not say of ephemeral trash, but of laboured and not unuseful volumes, could we patiently dispense, for a work of this description, executed on even a very moderate scale!

On the first class of our author's catalogue of Literary and Bibliographical authors (pp. 48, &c.) we have some remarks to make. The very important and laborious work of Giovanni Andres, *Dell' Origini e Progressi d'ogni Litteratura*, would deservedly stand at the head of these, if the alphabetical priority of his name did not entitle him to that place. This learned Spaniard, naturalized in Italy, has exhibited the evidence for the preservation of

learning among the Arabians or Saracens, and its transmission through the Spaniards to the other nations of Europe, at the revival of literature in the West, with a greater detail of authority, and with more decision and perspicuity, than any other author with whom we are acquainted. This work supersedes all that is valuable on this subject in Mr. Roscoe's Life and Pontificate of Leo X. In the account given of Ernesti's edition of the *Bibliotheca Latina* of Fabricius, the author does not appear to be informed of what has been since done towards the completion of that imperfect work. Fabricius professedly left the Christian writers untouched, with the exception of some slight notice of the ancient Christian poets. Ernesti, his last editor, omitted this part entirely, proposing to publish a separate volume concerning the Christian Latin writers. He was prevented by death from accomplishing this design, which devolved to Beckius. This writer thought it sufficient to give an account of the poets, and to select for examination such parts of the writings of the rest as concern antiquity and literature. The large field which remained, in order to a complete literary history of the Latin fathers, was committed to two members of the university of Gottingen, Oelrichs and Schoenemann, the latter of whom is publishing a work, of which two volumes have made their appearance, reaching to the end of the fifth century, entitled *Bibliotheca Historico-Literaria Patrum Latinorum a Tertulliano*, &c. 1792, &c. We notice this important work the more particularly, because no mention is made of it in the Bibliographical Miscellany.

In this volume we have several useful plans of arranging large libraries, all, more or less, founded upon the analysis which Bacon has given of human science. We are disposed, however, to object to the system of Citizen Arsenne Thiebaut. The books are, according to him, to be arranged in correspondence with the different ages of man, which are divided into three periods, childhood, youth, and manhood. The classes of corresponding knowledge he denominates instrumental, essential, and suitable: just as if there were not gradations in every science suited to every age; and it is really ludicrous to find the different branches of Mathematics, in their highest operations, appropriated to the study of lads *not exceeding fourteen years of age*.

Of the rest of the volume the utility is evident from a mere inspection of its contents.

On the whole, we think that the present writer has made a valuable addition to his past services in the republic of letters, by the publication of the Bibliographical Miscellany; and, as such works are seldom the offspring of interested views, we cannot forbear expressing the hope, that the author will receive that encouragement from the public to which his well-intended and well-executed labours so justly entitle him.

We have observed a few errors of the press besides those which are noticed; but they generally correct themselves. At p. v. of the introduction to the second volume, the date of the *Decor Puellarum* is 1641: it ought to be 1461. At p. 49 of the same volume the date of the last edition of Cave's *Historia Literaria* is written 1749: the real date is 1740.

A plain and affectionate Address to the Parishioners of St. Martin's and All Saints, in Leicester; from the Rev. Edward Thos. Vaughan, A. M. their Vicar. London; Hatchard. 1806. pp. 81.

We know not a more interesting object of contemplation to a reflecting mind, than a minister of Christ zealously and wisely engaged in promoting the spiritual welfare of his flock. On such an object the Christian dwells with pure and unmixed delight. Compared with it, the heroes and the conquerors of

the world sink into insignificance and obscurity. Theirs is a splendour which, even now, to a spiritual eye, shines with "diminished rays;" and which will too probably, shortly be extinguished in "the blackness of darkness for ever." But "they that be wise shall shine as the brightness of the firmament; and *they that turn many to righteousness*, as the stars for ever and ever." These reflections forcibly occurred to our minds on the perusal of the short publication before us. It is the production of one, who is evidently "honest in the sacred cause;" and (with very few exceptions as to the former of these) does honour to the judgment and the piety of its author. His reasons for this address Mr. Vaughan states to be, that in the two populous parishes committed to his care, there are many to whom he knows no other way of delivering his ministerial message. Some absent themselves from public worship; and in the present state of society, it is scarcely possible that he should have access to them individually in private. Others attend divine service so irregularly, that they cannot be supposed to have obtained a clear and full comprehension of the truths which he endeavours to enforce upon his hearers. These, and some other similar considerations, induced the reverend author to frame this address to his parishioners; and it is published, in the hope that it may contribute to promote the great ends of his ministry, and in the confidence, that it will at least be considered as a decisive testimony of the importance which he himself attaches to the principles maintained in it, and of his affectionate regard for those to whom it is more immediately addressed. Though we are by no means disposed to recommend to every clergyman the adoption of similar addresses to his parishioners, we have no hesitation in expressing our approbation of them in cases resembling that before us. In *country* parishes, and in all others where it may be fairly practicable, the method prescribed both by the New Testament, and by our own church, of teaching and admonishing *individuals* of the flock, and from "house to house," is unquestionably to be preferred, both in point of duty, and of benefit. And we cannot avoid taking this opportunity of earnestly recommending to every parish priest the necessity and the advantage of this much neglected practice. It has lately been the subject of episcopal notice and exhortation *; and we trust that the seasonable observations of the right reverend prelate to whom we refer, will be considered with the attention which they deserve. It frequently happens, however, in large and populous towns, that the most conscientious and active minister cannot obtain the access which he desires to many, particularly amongst the more wealthy, of his parishioners. In such cases, the method resorted to by Mr. Vaughan cannot but be highly approved.

The address in question is divided into five sections, on the following subjects. The importance of being a Christian.—The state of man; Salvation by Christ.—The distinguishing property of true Christians; Justification; Sanctification.—Means of grace; The devout observance of the Lord's day.—Conclusion.—Our readers will perceive, that these subjects comprise a summary view of Christianity. It cannot, therefore, be expected, that we should enter much at large into the representation of them contained in this address. We shall content ourselves with pointing out some parts of it which we greatly approve: and expressing our sentiments respecting a few others on which we may be compelled to differ from the respectable author. The section on the *importance of being a Christian* is through-

* See our Review of the Bishop of Norwich's primary Charge, in our Number for November.

out deserving of high commendation. It is plain, serious, and impressive. It first describes in a clear and scriptural manner, the character of a real Christian. "A Christian," observes Mr. Vaughan, "if I mistake not, may in general be described as one who uses all diligence, through the aid of divine grace, to regulate his heart and his life by the directions of the Christian Scriptures"—"making it," as he afterwards continues, "his supreme concern in life to do the will of his Father which is in heaven, as revealed to us by our Lord and Saviour Jesus Christ." This practical view of the Christian character, which is afterwards more fully unfolded, and confirmed by several striking passages of Scripture, is truly excellent, and cannot be too strongly recommended to the consideration of all who profess to be pursuing it. Mr. Vaughan then proceeds to state, in very forcible and persuasive terms, the vast importance of being entitled to the privileges of a true Christian, more especially, to that pre-eminent one, eternal life. Some sensible observations follow on the comparative happiness of the righteous and the wicked in the present world; and the subject is strongly applied to the conscience of the individual reader. In the next section, the author begins his delineation of the nature of real Christianity; and first describes *the state of man* by nature, as a guilty, condemned, depraved, and helpless creature. The *guilt* of man is proved by the general declarations of scripture, and by a particular examination of the divine commandments, compared with the dispositions and conduct of unconverted men. In the description of the aggravations of sin, we meet with the following sentiment, which, though not new, is yet not frequently expressed in publications of this kind: "Many of your sins have been committed, not thoughtlessly and inadvertently, but knowingly and wilfully. I would not be understood to say, that thoughtlessness is an excuse for sin; *on the contrary, thoughtlessness is itself a sin. We ought to do nothing which we do not believe to be right.*" In the subsequent discussion of the state of man as guilty, depraved, and helpless, though the whole is scriptural, and many of the observations are forcible, there is nothing which requires our particular notice. We would only suggest, that some of the texts which are brought forward in support of the two former points might perhaps be objected to on the ground of their being not strictly applicable *, and that the *number* of them might have been lessened with advantage. Perhaps, also, the whole of this section might have been compressed, without injury to the general effect of the argument. "*Salvation by Christ,*" or the remedy for the wretched state of man by nature, is the next subject to which our attention is directed. Under this head, Mr. Vaughan considers these two points: first, that Christ by the sacrifice of himself hath put away our sin: and, secondly, that by his perfect righteousness he hath opened to us the gate of everlasting life. The first of these points is treated with the usual correct judgment of the author. To his *manner* of stating the second some objection might be made; but as we apprehend that we agree with him in substance, it is unnecessary to consume the time of our readers by entering on a discussion of the subject.

In the succeeding section, the pious author considers *the distinguishing property of true Christians,* viz. justification and sanctification. On the nature of justifying faith, we meet with the following judicious observations. "Faith in Christ is a belief of all those remarkable declarations which the Scriptures contain respecting him"—"such a belief, as determines us to act con-

* We allude particularly to the following: Deut. xxviii. 15. Is. lxiv. 6, 7. Jer. xi. 3, 4. and 1 Cor. iii. 18, 19.

formably to them."—"Believe that Jesus Christ is your needed Saviour, and your only possible Saviour; make application to him under this conviction, and determine resolutely with his help to obey him from henceforth as your master; and whatever be the strict and proper definition of faith, I venture to assure you, that you shall receive its blessed rewards." Great care is afterwards taken to shew, that faith is not the only holy quality possessed by those who are justified; but that it is invariably accompanied or followed by many others; particularly by repentance. The necessity and the nature of the work of *sanctification* are next insisted on, and the character of one in whom this important work is comparatively matured is delineated with much force and discrimination. The fifth section, on the *means of grace*, contains a clear and comprehensive view of that important subject. After dwelling separately on prayer, the reading of Scripture, meditation, and attendance on religious ordinances, the reverend author adds the following striking observations on the righteousness of that sentence, by which the impenitent and unbelieving will be consigned to everlasting destruction; and concludes by applying the subject very closely to his readers. We quote these passages as a fair specimen of the style and manner of this address.

"Sin is a just object of punishment. Men commit sin wilfully, knowing beforehand its appointed judgment. It is just therefore that they incur that judgment. But are not all murmurs cut short by this simple sort of argument? A Saviour is proposed to our acceptance, who possesses the power of saving every individual sinner that will accept him. The power of accepting him we have not by nature; but if we seek it of God in an appointed way; by the diligent, earnest, patient, persevering use of prayer, meditation, the written word, and God's instituted ordinances; we shall obtain it. Is not that man's condemnation just then, who refuses to use these means of grace? Can any one reasonably complain that he falls short of pardon and salvation, if he neglect to seek those dispositions, which shall make the sacrifice and righteousness of Christ available to him, in the way which has never failed to induce them? Yet such in fact is the conduct and state of the impenitent. Shew me the man, who has really sought the requisite renewal unto holiness, the requisite faith in Christ, by a laborious, humble, active, continued, exercise of the duties which I have enumerated, yet after what may be called a fair trial of such exercises, has died at last unconverted and unsanctified; and I will join with you in calling that man's condemnation a severe sentence. But, convinced as I am, that such a case has never yet been exemplified; convinced as I am, that no man ever yet asked without receiving, sought without finding, and knocked without having it opened to him: I call upon you with confidence to subscribe to my assertion, that in this view, as in many others, God is seen and must be acknowledged to be just; in that his impenitent and rebellious opposers wilfully neglect those means, by which their hard and impenitent hearts would be softened into belief and repentance.

"I would put it solemnly to the consciences of those who are not yet heartily engaged in serving the Lord, Is it your habit to pray to God? Is it your habit to pray at stated times? Do ye suffer neither business nor pleasure to interfere with these seasons of devotion? What things do you pray for? Do you pray with the heart and with the understanding? Have you a proper sense of the divine presence, and of the unbounded majesty and perfections of God, whilst you are praying? Are you really anxious to obtain spiritual blessings, and do you feel that you ill deserve them? On the contrary, do you not pray seldom, irregularly, if at all? Are not your prayers mere forms often? If spiritual blessings be the object of your petitions, are you not in reality more anxious to have done with the labour of praying, than to obtain your petitions? Could you fairly expect that such prayers as yours would be profitable to your soul? Then again, have you your stated times for meditation? How much of the Scriptures have you privately studied? What kind of attendance are you accustomed to give to the Lord's house? How do you keep your sabbaths? Do you frequent the Lord's table? Are you heartily engaged in the sacred service when you come to join in it? Do you lay to heart what you hear from

the Scriptures and from the minister? Or, on the contrary, do not weeks pass without your ever separating one half hour for the purpose of serious thought? Is not the Bible a book seldom opened by you in private, and scarcely ever pondered? Is not your attendance at church the reverse of punctual; and, when you are there, do not your thoughts continually wander into worldly subjects? And, as for that ordinance which the Lord has commanded us to receive, by way of shewing forth his death; may it not be fairly questioned, whether you have ever partaken of it in your whole life?

These questions, fairly put home to the conscience, would go far towards convincing the great majority of those who are living in a state of enmity with God, that they are not merely chargeable with the guilt of remaining at enmity with God, but with the further guilt of holding fast that enmity, by wilfully neglecting the means of being delivered from it. They would go far towards convincing them, that they have hitherto neither asked, nor sought, nor knocked. You will not say, that you could not use these means of grace. What constitutes your incapacity? The same natural faculties and abilities which enable you to converse with a human friend would enable you to pray to God. The same natural faculties which enable you to read any other book would enable you to read your Bible. You can think about business and about pleasure: why not about death and judgment? You can frequent other places of resort, and attend to what is doing in them; what is the natural obstacle which hinders you from giving a punctual and thoughtful attendance to the public ordinances of religion? Consider, how will you be able to excuse this neglect at the tribunal of an all-seeing and heart-searching God, in the day of final account?

"If it be objected to the efficacy of these means of grace, that there are hypocrites and formalists in the world, who have appeared to use them very diligently, yet have in reality lived and died in a state of alienation from God; I have two replies to make to this objection. In the first place, I question the reality of their diligence in the use of all these several means. I question the fact that they have been constant in private prayer; I question the fact that they have been constant in self-examination; I question the fact that they have been constant in the private study and personal application of God's word. But, even though these facts should all be admitted, I observe, in the second place, that the efficacy of these appointed means depends greatly upon the spirit with which they are used. Let not any one expect a real blessing from them, whilst he uses them in pride, in self-confidence, as an end and not as a mean; without sincere desires of being made better by them; without despising himself and cleaving simply to the Lord. Ordinances will be our snare and our curse, if we make them the instruments of self-righteousness; but every such use is an abuse of them, and bears strong marks of distinction from that humble and sober seeking, to which I have been exhorting you. Of that seeking, in general, I am persuaded, it may with confidence be said, these things 'if a man do, he shall live in them;' if a man do them not, he shall do and not live." (p. 55—58.)

The following section is devoted to the consideration of *the Sabbath*. The foundation of the duty of devoutly observing it, is, in the first place, well argued from reason, and from Scripture. This is succeeded by an inquiry into what constitutes *the hallowing* of the Sabbath. The prohibitions of the divine command, as extending to works of business or pleasure, and in general to all others, except those of absolute necessity, piety, and charity, are first considered, and then the positive duties which it enjoins. The whole of this section is well worthy of attention.

The seventh section contains the conclusion of this address. Though we have already exceeded the just limits of this review, we cannot refrain from adding a few extracts to those which we have already made from the publication before us.

"It remains," says the pious author, "that I entreat you, by every solemn and by every interesting consideration, to give its proper influence to this earnest and affectionate appeal. I address it to you in the name of God, and with the firmness and fervency of one, who remembers that he is appointed to watch for souls. Be persuaded, therefore, to consider it attentively and conscientiously as a warning sent to you from God, and for your reception of which you will be accountable at his judgment-seat. Consider it without

delay, as in the sight of God; and give effect to it without delay, as remembering that to-day is the accepted time, and that you know not what shall be on the morrow. Think not that I am persuading you to something wild and adventurous; to something enthusiastical in temper and disorderly in practice. I am calling you to that which is the reverse of adventurous, inasmuch as its benefits are sure and permanent: I am calling you to that which is the reverse of enthusiastical and disorderly, inasmuch as every one of my directions is founded in argument, and every one of them has for its object the making of you a better man. I call you only to subject your heart to the just operation of your professed principles; to obey that holy book, which you acknowledge to be the revelation of God's will to mankind. My heart's desire, and the object which I am mainly pursuing by this address, is that a sober, tranquil, unostentatious spirit of true piety may be seen to spread deeply and widely amongst us. I wish to see religion called down into houses. I wish to see the master of each house ruling his household in the fear of God. Much that gives offence, and much that is really unbecoming in religious professors, would be superseded, if this principle of domesticating religion were faithfully brought into practice." (p. 77.)

We cannot too earnestly recommend the preceding passage to the serious consideration, not only of those who may be disposed to treat the sentiments of the author, and of those who agree with him, as enthusiastic; but also of religious professors. To the latter description of persons, we would further recommend the following truly excellent exhortations.

"Be not hasty in accounting yourself a true Christian. 'Examine yourself whether you be in the faith; prove your own self.' Remember that religion does not consist merely in the acceptance and profession of a right form of doctrine; nor yet in joining the society, and for the most part complying with the outward habits and observances of religious persons. He only is a true Christian, who sincerely believes the great principles of our faith, and who makes it his constant endeavour, through the grace of God, to regulate his heart and life by them." (p. 78, 79.)

"I would exhort you, lastly, to study your duty thoroughly, and to strive that you may fulfil it universally and minutely. Be not satisfied with general principles of duty. Study your duty in detail. Labour to possess all Christian graces, without exception of any: labour to possess them daily in larger measure. Imitate David in his so frequent prayer, that God would teach him the way of his statutes; and remember always that the end of all knowledge is obedience; faithful conscientious obedience founded on right principles." (p. 79, 80.)

The address concludes with a short exhortation to those who having convictions of what is right, have either never given effect to those convictions, or now at least are living in opposition to them; and with an animated and impressive expression of supplication to God, that when the pastor and his flock shall severally appear before the judgment-seat of Christ, to receive the things done in the body, they may have cause to rejoice in him, as having proved himself "a good steward of the manifold grace of God," and he may have cause to rejoice in them, as his glory, his joy, and his crown.

After the space which we have already allotted to this little publication, it will not be expected, that we should add much to our review of it. We would only observe in conclusion, that we think highly both of the piety and of the ability of its author. Though the subjects which he has treated are not, and indeed, could not be new, he has evidently shewn, that his religious sentiments are the result of personal reflection and of personal experience. The affectionate earnestness with which they are delivered are honourable to his character as a Christian and a Minister, and the *decidedly practical* tendency of the whole address deserves the highest commendation. We very earnestly wish, and indeed we trust, that it may be rendered the means of promoting the cause of real Christianity, both amongst those for whose benefit it was originally designed, and throughout the country at large.

The Dangers of the Country. By the Author of *War in Disguise.* London. Butterworth and Hatchard. 1807. 8vo. pp. 227. price 5s.

Our chief motive for reviewing this pamphlet is the same with that which appears to have actuated the author in writing it; a strong desire to impress the public, as far as our sphere of influence extends, with the sentiments best fitted for the present tremendous crisis of national affairs. The reader will indeed misconceive the title of the work, if he concludes from it, that the *dangers* of the country are here the exclusive object of attention and description. On the contrary, those dangers, though shewn in their just magnitude, are pronounced to be remediable, and the means are pointed out, by which we may expect deliverance from them. We sincerely rejoice that such a subject has been handled by such a writer.

In this publication, it is not difficult to recognize the author, who deserved so well of his country, by publishing the well-known treatise on *War in Disguise*, as well as some previous tracts directly referring to the colonial policy of Great Britain; and his present effort by no means belies the promise of his former achievements. The characteristic features of his eloquence our readers will probably think with us to be, force rather than delicacy, fulness than selection. His merits are indeed various; his statements are always perspicuous, and his descriptions often picturesque; but neither statement nor description constitutes his particular element. His *forte* we take to be what we may term *fervid reasoning*; a concurrent flow of sound argument and energetic declamation, nearly in the style, though certainly not discovering the same plenitude of ability, by which every thing that Burke either wrote or spoke was so pre-eminently distinguished.

The author first considers the dangers which menace us; and next, the means of averting them; under which last head he treats, first of the political measures which the situation of Great Britain requires, and next, of the duty of national reformation which it enjoins. The chief topics of discussion, therefore, are three; and, in submitting them more particularly to the reader, we shall follow, with however unequal steps, the lead of our author. It may be premised, that where our sentiments are so generally coincident with those of a writer, as they are with the author of the present work, a little occasional difference may be forgiven, were it merely for the sake of variety.

A comparison of the defensive resources of this country, with the offensive energies of that enemy who now threatens her very existence, may obviously lead to one of two alternative mischiefs. The *burden* of every such comparison, when justly drawn, is undoubtedly this; that our foes are terrible indeed, but that they are not, with proper exertions on our part, irresistible. The two parts of this proposition, however, rarely fall with equal weight on the minds of those whom we would instruct. The fear that propels men to exertion, and the hope with which all exertion ought to be animated, are seldom properly balanced together. In our own country, on the present emergency, it is clear to us, that there is considerably too much of elation and self-confidence. Our spirits are not, indeed, too good; but they are not of the right kind. The courage of most of us must be a *passive* courage; for certainly, it does not discover itself in active efforts for the common stake. That the public might be animated to oppose their expected invaders with that prophetic anticipation of success, which, under certain circumstances, has often had the effect of verifying its own auguries, they have been perpetually taught to breathe a spirit of contempt and defiance towards the legions of France. But though he

who thinks himself happy, is happy, it is not equally true, that every body of men is invincible in reality, which is so in its own judgment; and those who are apt to rely on this as an infallible principle, would do well to recollect the numerous instances furnished by history, in which armies have been bound in those chains which they had providently forged for their enemies, or have bitten that ground which they had expected to decorate with the trophies of victory. No dependence should ever be placed on a self-confident temper, unless when it is associated with great vigour and perseverance: of these qualities, it is a most potent encourager, but it will seldom create them out of nothing.

To reduce, however, this presumptuous and oscitant valour, by enlarging on the military means of France, by expatiating on the efficiency of her troops, as numerous as they are warlike, and on the practised skill and adroitness of her captains, or by tracing over the map of Europe the stupendous route of her destructive marches, may possibly produce the consequence of killing our courage as well as our presumption, and therefore of simply antedating the miseries of that ultimate ruin, which it will take from us the spirit to avert. What then is to be done in this case? The proper expedient to steer clear of all the difficulties described, we conceive to be this;—to dwell, not so much on the magnitude of our *danger* itself, as on the magnitude of that *evil* of which we are in danger; to be content with merely establishing broadly the possibility on the one side, of our sinking under the storm of invasion, on the other, of our withstanding it with effect, and, this done, to enter into a very particular and detailed exposition of those aggravated calamities which a defeat in the struggle would impose upon us. When men are very strongly and very particularly impressed with an idea of all the separate parts of a possible evil, they rarely stop to amuse themselves with accurately calculating the chances, be they less or more, of its occurrence; they are occupied by the greatness, not by the imminence, of the dreaded object; and the principle of self-preservation, acting in its full intensity, drives them to indefatigable and even to superfluous exertion.

In this view it is, that we would particularly commend the first part of the work before us; and indeed with views entirely similar to these we imagine it to have been written. Its evident object is to fix on the popular mind a powerful conviction of the horrors which would ensue on a successful invasion of England by France. It is time enough to discuss our means of defence when this is done; and till this is done, all such discussion would be vain. We have often wished to see the public attention more directly rivetted on the various effects of a French dominion, supposing it to be once established, in this favoured land, and have wondered that this object was not more carefully held in sight by the numerous patriots, who have raised their voices to alarm and to animate their countrymen in this season of danger.

Our author, after proving, in a general way, that "we may be conquered by France," proceeds to describe at large the several consequences of such an event. He particularizes the usurpation or destruction of the throne—the overthrow of the constitution—the subversion of our liberty and laws—the destruction of the funds and of property in general—the enormous contributions that would be exacted from us—the merciless government that would ensue—the subversion of our religious liberties—and the dreadful corruption of our morals*.

* The sections here seem to be numbered wrong. We can find no 8th or 10th Section. Also, the pamphlet wants a Table of Contents.

It is manifest that our limits will afford us room to give but a faint idea of a detail, the chief excellence of which must consist in its minuteness and variety; but what we can, we will; and therefore, we extract a part of the section most suitable to the peculiar objects of the Christian Observer, we mean, that on *the subversion of our religious liberties:*

"That this man of blood, this open apostate from Christianity, is not what he has the impious grimace to affect to be, a truly penitent son of the Roman Church, and zealous for her superstitions, I fully admit. Beyond doubt he still is, what he was by education, a despiser of revealed religion in all its forms; and probably, as such men commonly are, profoundly ignorant of its nature.

"But that as an engine of state, he sets a high value upon the Romish faith, has been evident from his conduct, ever since he first seized upon the sovereign power in France. He perceived that the influence of the priesthood, and the authority of an infallible Church, might be made useful supporters of his throne; since by their aid, he might remove from the minds of the pious, the horror they felt at his usurpation; and even transfer to himself, the benefit of those religious sanctions, which bound them to their lawful Sovereign.

"But though he could entirely govern the Pontiff, as well as the Bishops and Clergy, there was one great drawback on the immediate effect of this policy, in the general infidelity and ignorance of the people; for while Popery and Christianity had been subverted together, in the minds of multitudes who were once believers in the Gospel, few among that great part of the nation, which had been born or educated since the Revolution, had been at all instructed in religion of any kind. He had in great measure, therefore, to rebuild that engine of popish superstition, with which he was desirous to work.

"To this end he has long assiduously laboured; and, among other means, has lately procured a new catechism to be drawn up, and established by the papal authority, for the use of the French church, in which all the old errors and superstitions of popery are strongly inculcated, and maintained, by such miserable sophistry, as is commonly used in their support. In this respect it is well adapted to the capacities of boys, and of adults in the lower ranks of society; and on the whole, a more ingenious composition for his purpose could not have been framed. With the solemn sanction of the Pope's Bull, an archiepiscopal mandate, and an imperial decree, in its front, it is now carefully circulated, and assiduously taught, in every parish of the empire." (p. 51—54.)

"This catechism, promulgated a few months ago, is but one of a train of concurrent measures, all directed to the same political end. Bonaparte has not only taken pains to restore the former superstitions, at the expence of sneers from his philosophical friends, but sacrifices much time, of which unhappily he is a great economist, in attending the celebration of mass, and the other rites of the popish communion. He even labours to restore, what after the public detection of the impostures of priestcraft in the days of the revolution, we might have supposed incapable of being renewed, the popular reverence for relics: for he has lately transported, with solemn pomp, a crown of thorns, pretended to be the identical one worn by our Saviour, from Italy to France. How indefatigable he was, in compelling the aged Pontiff to assist at his coronation, and anoint him with his holy chrism, the public cannot have forgot; and the catechism strongly teaches us the reason.

"Nor is his disregard to the temporal rights of the Pope, a trait at all inconsistent with the rest of this policy; for the most superstitious sovereigns of France, have not scrupled to adopt a similar conduct. It has been the ordinary tone of the Gallican church, even among its most pious and orthodox members, to limit the political power of their holy Father, however fully they admitted his supremacy in questions of faith.

"In short, Napoleon has been steadily aiming at acquiring, in the eyes of the vulgar, the character of a good catholic, and sincere son of the church.

"'But Napoleon,' it may be objected, 'has not yet shewn himself a persecutor of the reformed churches.'—Certainly not, it would have been too gross and sudden an apostasy from his philosophical creed, not utterly to disgust and outrage all those men of science, whom it was his policy and vanity to attach to him; and what was more dangerous, even the officers of his army.

"Some of the latter, were said openly to have expressed, at the first, their contempt for those religious solemnities which they saw the chief Consul attending; and

educated as they for the most part were, it may probably be some time, before the spirit of open and contemptuous scepticism will be sufficiently subdued in the army, to make persecution entirely convenient.

"But already the conceited French infidels are reconciled to the policy of cheating the ignorant populace with the errors to which they are foolishly prone, and rebuilding the fabric of superstition, for the sake of its civil effects. Already, as may be perceived by Napoleon's Te Deums, his high masses, and canting professions of piety, in his bulletins or general orders, the politic hypocrisy which he practises is beginning to be popular in the army. It will be but one, and an easy step more, to profess himself the restorer of the true Catholic faith, and to obtain that glory, to which Charles the Fifth, Philip the Second, and Louis the Fourteenth, vainly in the plenitude of their greatness aspired, by the utter extirpation of schism and heresy in the Christian church.

"It is quite unnecessary to suppose, as a motive for such an enterprize in the Emperor's mind, any real preference of the Romish faith, in opposition to the reformed religions; and yet it is highly probable that such a predilection exists. It is a strikingly uniform characteristic of the zealous enemies of revelation, even among those who have laboured most to discredit it in protestant countries, that they have a pre-eminent aversion to those forms of faith, which are the least assailable by the shafts of wit on the score of folly and superstition *." (p. 58—60.)

"Nor is there in all this, any thing strange or uncommon. The Deist is naturally indignant at those Christians, who would presume to rival him in the field of reason, and to exercise as freely as himself the right of private judgment, while they nevertheless admit the truth and divine authority of the Scriptures. He regards them as hostile borderers; and hates them, because he dreads them, more than the blind bigots of a gross superstition.

"For these and other reasons, it would be childish to imagine, that there is any security in the irreligion of Bonaparte, against his denying liberty of conscience to his subjects, when political expediency shall seem to him to demand, or not to forbid, such oppression. Indeed, it seems to me, that a purpose of enforcing by his power a uniformity of faith, and submission to the Church of Rome, throughout his dominions, is, either by inadvertency or design, pretty plainly intimated, in the solemn instruments prefixed to his new catechism. But let the reader judge for himself." (p. 61, 62.)

"Whether this be admitted or not, the immediate practical moderation of a government, which, in the nineteenth century, so anxiously inculcates submission to the Church of Rome as essential to salvation, and openly brands as heretics all who deny its infallibility, is certainly very suspicious. Napoleon, it is true, for the present, tolerates the reformed religion in Holland, and even in France; but did not Charles the Fifth, do the same in Germany, till he was able conveniently to throw off the mask? Nay, did not Louis the Fourteenth, profess himself the protector of the protestant states of that country, when it suited the views of his ambition? Let us look forward then to a state of things, alas! too nearly accomplished, when Europe will have no more power of resistance to this imperious man. Let us suppose him master of England, as well as of the Continent; and ask ourselves what will then be the barrier of religious freedom, in this once fortunate island.

"He has found the utility of that alliance between the throne and the altar, against which, in common with his Jacobin friends, he once so loudly inveighed. But to what altar, will he look for support? Not surely to one on which he cannot sacrifice, and the votaries of which will never repair to his own. He will, on the contrary, feel like most of his predecessors in the career of conquest, that an opposition in faith, may one day lead to a dismemberment of empire; and that unity in Church-government, is a necessary buttress to the stupendous fabric of usurpation which he has raised. Such a unity can only be found, in restoring the universal supremacy of the See of Rome; and to him, the measure would be more inviting by far, than it ever was to any former son of the Church, however powerful; since he can have no fear that the Holy Father will ever dare to oppose his will. The keys of heaven on the contrary, will be turned at his command; and enable him to secure with a triple bolt the fetters that his arms have imposed. Without arrogating to himself that divine legation as a teacher, which he already impiously assumes as a subver-

* This opinion the author illustrates by a reference to the writings of Hume, Gibbon, and Godwin.

ter of thrones, he might add like the Caliphs, the power of a spiritual, to that of his temporal empire." (p. 63, 64.)

From this ample extract, some notion may be formed of the manner in which the author has executed the task which, in the first portion of his book, he proposed to himself. It was not indeed a task which demanded talents of so high an order as he displays in some other parts of his progress; but it required much observation, a considerable variety of knowledge, and no less felicity of amplification; and all these requisites the author has brought into the field. To qualify this praise, we should say that this detail, though not too minute, is somewhat too diffuse and expanded; for minuteness and compactness are not altogether incompatible. We think also that more effect would have been produced by it, had the author dealt less, or at least less early, in impassioned language, and in those inversions and figures of style, which are usually considered as the *sacred dialect* of eloquence, and belong rather to a peroration than an exordium. It is true indeed that we cannot expect others to weep with us, unless we weep ourselves; but there are limits to the application of this maxim; for nothing can be worse than outrunning the sympathy of our audience. When we are sure of the strength of our case, there is a calm and temperate, we had almost said, a *sly* manner of entering on the statement of it, which, as it is perfectly remote from the style of indifference, so it has still more effect than ardour and vehemence. As however we advance, this sobriety may gradually kindle into passion, and the speaker and the hearer grow warm together.

We could wish also that the author had more expressly noticed a set of objectors, whom in substance he abundantly and triumphantly refutes. The policy of the self-appointed Emperor of France, in maintaining perfect order and discipline among his troops on their entrance into some of the capital cities of the Continent, has created, in some minds, the fatal opinion, that England would suffer but slightly from those licentious armies, were they to become her conquerors. Now this opinion is just as the enemy would have it; and a more silly, delusive, or pestilent notion could not have entered into an English breast. To expose it, we have only to consider the character and the actions of the destroyer in question; to reflect that his ambition is powerful and wise enough to impose temporary reins on his cruelty; to remember that, wherever he has not conceived revenge to be impolitic, he has been revengeful beyond all former example;—that while he claims the praise of clemency in the old world, he has sanctioned atrocities without a name in the new,—that while Europe occasionally experiences his forced kindness, Egypt knows him under no other character than as the genius of devastation and ruin,—that while he has spared Vienna, he had no pity on Naples. Whenever he completely conquers England, it cannot be doubted, that all that debt of blood and treasure, which he regards as due to him from every people whom he has forgiven, will be exacted from us to the uttermost. We cannot help repeating the wish, that the mischievous sentiment to which we have alluded, had met with a direct and particular reprehension from this able and eloquent writer.

On a firm and careful survey of the disasters which would accompany the triumph in this country of French invaders, if our first feeling be horror, the next will be an anxious enquiry for some preventives of such complicated misery. The political means of escape form the second topic of our pamphlet, and it is discussed at great length, and with much ability. Indeed, although it may not constitute that part of the work which will produce the greatest effect, or which is,

with reference to the public, the most important, it is on the whole, in our judgment, that which it required the greatest share of talent to compose. There is more of eloquence in our author's concluding section, and it is in some respects infinitely more interesting; but, as a piece of solid, original, and nervous ratiocination, we prefer his political speculations to those on the effects of the Slave Trade. Yet it cannot be expected that we should enter into them very deeply.

The author is strongly of opinion that we should not attempt to make peace with France, and decidedly disapproves of the recent negotiation for that purpose. "The great and insuperable objections (he says) to a treaty of peace with Bonaparte, in the existing state of Europe, are, first, that it will enable him to prepare new means for our destruction; secondly, that it cannot abate his inclination to use them; and thirdly, that it can bring us no pledge or security whatever against his pursuing the most hostile and treacherous conduct." By a peace, without being at all weakened on shore, France would gain a free use of the sea; thus we should be rivalled in our trade, while we could not with safety disarm, or contract our expenditure; and in the interim, by increasing his marine, the perfidious enemy would be bridging over the British channel, in order to subvert, as soon as he should think himself able, the country which, of all others, he most detests, as the seat of liberty, and the ruler of the ocean. Perpetual war is a dreadful, but our author declares it to be the only policy within our choice. We must fight to save, not Europe, but ourselves. If, however, a peace be so ominous to us, so favourable to France, the question naturally occurs, why France refused it to our request; especially as the *uti possidetis*, the basis on which we wished to treat, would have yielded to her that unlimited maritime freedom, which, in our author's opinion, she would have cheaply purchased at the expence of a hundred such colonial cessions as, on the same basis, England might have been disposed to claim. This objection the author evidently foresaw; and he provides against it by the supposition that Bonaparte was willing to postpone all pacification with us, till he should have usurped a still larger share of the Continent, and thrown down every remaining outwork which might in any degree cover us, when no longer irresistible on the ocean; and that, when these gigantic plans of continental aggrandizement shall have been consummated, he will again offer to us the *uti possidetis*.

Such topics as these are very closely connected with the particular considerations suggested by the personal character of the pseudo-emperor of France, and our author seems by no means reluctant to acknowledge that connexion. While, however, we believe his portrait of this extraordinary instrument of a chastising providence to be but too faithful, we doubt whether he has not a little weakened the force of his criminatory allegations by the too profuse employment of strong language. Where such facts can be cited, as are here produced, against the person in question, to add to them a variety of blackening epithets, has almost the effect of tautology. They seem very unnecessary prefixes to a name which itself conveys a more emphatically terrible meaning than any of them. Of the facts to which we have alluded, we shall quote one for the amusement (can it possibly be called?) of our readers. The island here spoken of is Guadaloupe.

"The negroes in that island, remained perfectly quiet and obedient to their masters, through the most trying revolutionary times, till Victor Hugues, and his brother commissioners, arrived with a decree for their enfranchisement, in the summer of 1794; and by their help, reconquered the island from the British army, to which it had surrendered. From that time to the

peace of Amiens, the new citizens not only defended the island for France, when she had no other possession left in the Antilles, but enabled her to do infinite mischief to the neighbouring British colonies; and powerfully diverted our arms and treasure from the European contest, at the most critical period of the war.

"Interior subordination and good conduct, accompanied these important services; and Bonaparte himself on the restitution of peace, publicly praised these black patriots, whose freedom was then anew most solemnly guaranteed by the state, and by himself, for having maintained the island in a state of great agricultural value. He added, by way of apology to the planters, that 'it would cost humanity too much to attempt there, a new revolution.' At the same moment, however, he sent a new governor, La Crosse, with an army, to restore slavery and the cartwhip; and that officer was proceeding to execute his instructions, when the negroes, under Pelage their chief leader, resisted, and drove him from the island.

"They acted, nevertheless, with the utmost humanity and moderation; and sent a very loyal address to the Chief Consul, humbly justifying their conduct, imputing the strange attempt of La Crosse to a breach of his orders, and offering to receive dutifully any other governor whom the republic might chuse to send. Napoleon took them at their word; and Richepanse, whom he sent out with new and most solemn declarations that liberty should be inviolably maintained, was received by Pelage and the chief part of his black army, with all the honours due to the representative of the republic. A part however of the negro army, being less credulous after what they had recently witnessed, refused to obey his orders; upon which Pelage marched his loyal troops against them, and after several bloody conflicts, completely suppressed all resistance to the authority of the new governor. The last body of the disaffected negro soldiery that held out, consisting of some hundreds, took shelter in a fort, and when they found it no longer tenable against their numerous and brave assailants, followed a memorable example of ancient resolution in the cause of liberty, by setting fire to their magazine. The explosion, not only saved every one of these intrepid men from the whips of the drivers, but was fatal to many of their brave deluded brethren, who were approaching to storm the walls.

"Bonaparte, in his gazette account, paid a very high tribute of praise to the astonishing gallantry of Pelage and his black battalions, by whom such determined enemies had been subdued. But what was their immediate reward? To be treacherously divided, seized at their different posts by surprise, sent on board transports, and, as was supposed in the neighbouring islands, drowned at sea. The only reason for imagining that the report of their being destroyed in that mode, may not have been universally true, is that at the commencement of the present war, an article appeared in some French newspapers, importing that Pelage was set at liberty from a prison in France; but it was probably only designed to inspire a fear into our government, that this brave leader might again be employed to annoy us in the Antilles: for neither he, nor his exiled followers, have since been heard of.

"I do not cite this case for the very needless purpose of shewing that Bonaparte is perfidious in the highest degree, but to prove that he is proud of that quality; for this unparalleled instance of fraud and ingratitude, though notorious in the West Indies, would probably never have been fully known in Europe, if he had chosen to conceal it; and he had actually conceaſed the cause of the expulsion of La Crosse, together with the loyal address of Pelage and his countrymen, for the sake of suppressing the disgraceful result of his first attempt on negro liberty in Guadaloupe, till he received accounts of the success of his second perfidious stratagem. But as soon as he learnt from Richepanse, that all the military negroes were destroyed, and their unarmed cultivators in his power, he filled the columns of the Moniteur with their address, though then several months old; and a few days after, announced all the events that followed; relating coolly the arrest and deportation of Pelage and his troops, without even accusing them of a fault, or suggesting any other excuse, for that unexampled perfidy of which they were the victims." (p. 88—91.)

As to the policy of our making peace with France, we offer no other remark than by saying, that the writer before us is at least well worth attention on the subject; and we shall not pursue a very differen:

course with respect to the rest of his political doctrines. He observes very copiously on the great defects of our present military system, and on the necessity of repairing them. Our force on land he holds to be imperfect, both in magnitude and in quality. On the last point, he professes, and at some length illustrates the opinion, that *France owes her military success, in great measure, to the youth of her soldiers.* The French army is, it seems, composed almost entirely of striplings, or very young men. The veterans are nearly killed off, and the immense annual conscriptions, since 1792, have not yet comprised a single man above the age of twenty-five. In fact, however, the soldiers thus raised, were not necessarily above eighteen, till the last levy, when Bonaparte required that they should be all of the age of twenty, and no more. On the whole, our author computes, that of the 600,000 men who now constitute the French army, very few have attained the age of forty, and a great majority are under twenty-five. The vast superiority of such juvenile battalions to veterans, he illustrates by a variety both of arguments and facts; particularly, as has been intimated, by the disastrous successes of France in the present and the last wars. The retreat of General Blucher's detachment of veterans after the battle of Auerstadt, when, though flying through a friendly country, they were fainting, by fifties at a time, from fatigue and hunger, and when the more youthful French overtook them with ease, and with such unimpaired spirits, as to storm their batteries before halting,—our author contrasts with the famous retreat of Moreau, whose army, consisting of men in the prime of life, and capable of marches of extraordinary length, traversed a most difficult route of three hundred miles, with so little loss, that their flight was esteemed more glorious than a victory. The British regular regiments, he tells us, now consist mostly of very young recruits; and hence, in part, our triumphs in Egypt and at Maida. In fact, the old notions on the military art are discarded. War is no longer a game at chess; it is a race, and the youngest limbs are sure to win the prize.

These ideas are certainly curious, and they are developed with much liveliness and force. Having arrived so far, we wonder this writer did not push his attack on the old military system one step farther, by driving from the field the cumbrous and complicated scheme of parade-movements still practised among us, and substituting the light and almost volant tactics which we understand to be adopted by the French school. We do not mean here so much to give an opinion of our own, as to follow those of our author into their obvious consequences. His comparative view of the efficiency of practised bodies of veterans with that of the wildfire courage of young recruits, forcibly reminds us of the difference between the *balistæ*, the *catapultæ*, and all the elaborate enginery of ancient warfare, and the more simple machinery of modern times, which, by the single help of the expansive force of gunpowder, can, with a tenth part of the labour, produce ten times the execution. Now we are only for refining on the system a little more, by recommending a train of *flying artillery*.

Into these details our author enters, chiefly for the sake of pointing out a radical defect in the constitution of our volunteer corps; in which, it is well known, men of all ages promiscuously meet together to be drilled. The remedy which he suggests, is the distribution of the members of the respective associations into two or three different classes, according to their different periods of life, and to exercise these divisions separately; a remedy, however, we must observe, by no means universally ap-

plicable, unless, in conformity with another of our author's admonitions, the number of our volunteers be much augmented. At present, many of these corps are so small, that a tripartition of them would be equivalent to instant dissolution. But in truth, according to the intelligent writer before us, their numbers ought to be much augmented. The forces stationed in the country he regards as by far too scanty for defensive purposes; and on this principle, he also strongly objects to foreign expeditions and colonial conquests, as subtracting from the proper garrison of the island.

With these observations he connects a censure of the existing Training Act, as a very inadequate measure, and proposes, in lieu of it, an efficient levy *en masse* of the youth and manhood of the nation, enforced, if necessary, by a compulsory law. By the present act, the people are to be drilled only twenty-four days in three years; and this too in a method so tardy, that the enemy, unless he is shamefully dilatory, may sooner provide a marine for the invasion of England, than a tenth part of the people of England, fit for military service, will be thus trained to receive him. A better plan must be adopted; and one the author himself sketches, not however as the best possible application of his grand principles, but as an example of their actual use. We cannot give the items of it; but its main feature is the division of the levy into three classes; the first, composed wholly of men between seventeen and twenty-five; the second, of men from twenty-five to thirty-five; the third, of men from thirty-five to forty-five. Men of a later period of life are not to be constrained to take up arms, but may have the option of being volunteers, not however in any manner so as to injure, by entering them, corps of younger volunteers, through their unfitness for service. The present volunteers are to continue, subject to such new arrangements as may conduce to their greater efficiency; and every man liable to compulsory service, may avoid it, if he prefers to be equipped and trained, at his own expence, as a volunteer. In this case, he has the advantage of choosing his own corps, a liberty which the compulsory training does not allow him. If any indulgence is to be shewn to married men, our author is at least against indulging those of this description that are under twenty-five. We would submit here, that the withholding of every indulgence from these persons must operate as a *duty* on marriage; an effect, which some political arithmeticians might, on Mr. Malthus's principle, think beneficial; but we should be very slow to throw any impediments in the way of marriage, excepting of the nature of that which the well-known writer just named, terms in a proper sense *moral restraint*.

After having thus attempted to rouse the indignation of his countrymen against their enemies, this able author endeavours to turn it, in part, on themselves, by pointing out to them their national guilt, and the necessity of a national reformation. The spirit of humiliation and self-censure is, indeed, an excellent corrective for those fiery feelings of patriotic valour and martial daring, which war, at once the offspring and the nurse of human depravity, compels the state to call forth in the bosoms of its subjects. This theme occupies the remainder of the work; and here, the Slave Trade is represented as that grievous and monstrous iniquity, which, with a pressure incomparably above that of all our other crimes, weighs down the fortunes of this country. The discussion to which this consideration leads the author, is highly, and we must add *terribly*, interesting; nor can we suppress the expression of our respect for the manliness, ability, and genuine religious zeal, with which it is conducted. We set out on it, indeed, (according to

the immemorial right and bounden duty of all critics,) with a number of ready made qualifications, cautions, and guards, to be used as wanted; but, we must own, we forgot them as we advanced, and have been seldom more moved, and even thrilled, by eloquence than on this occasion. Yet, agreeing as to fundamentals most cordially with our author, and thinking this his appeal to the national conscience as just as it is forcible, we still cannot adopt, at least without some reserve, all the very decisive positions, and not less decisive language, with which he here presents his readers; and, in order to shew the real nature, and at the same time the very limited extent of our exceptions, we shall candidly state them.

There are numbers, we fear, who, under an alleged objection to the specific instances here cited, of a providential government of the affairs of nations, may be disguising a virtual scepticism with respect to the whole doctrine. With these unhappy reasoners we have no part. On the contrary, we are firmly convinced, that the world exhibits a system of national retribution; but we doubt, whether the separate parts of this system are so definitely assignable as our author apparently supposes; for, in the first place, we are not sure that temporal retribution of any kind, whether individual or national, is exactly and perfectly commensurate with human deserts; and in the next, it seems difficult for a finite intellect to estimate in any case, with any thing like accuracy, the actual bulk of national guilt. But we will endeavour to explain more fully our meaning.

The proofs of a system of retributive justice with respect to nations, appear to be drawn, partly from experience, chiefly from Scripture: For we acknowledge ourselves dissatisfied with the very common argument, which teaches us, that nations must be judicially governed on earth, because they cannot, in their collective capacity, be the objects of future judgment. The inference here does not seem necessary, though from other sources we know the fact to be true. Bodies of men deal with each other in their corporate character, only because they cannot do otherwise. The imperfection of human faculties would be utterly inadequate to the immense and complicated variety of human affairs, unless it availed itself, as much as possible, of the principle of classification. The majority of a people vote an act of hostility against us, and we make war on the whole body; but here is evidently some sacrifice of individual justice to general convenience; and had we such unerring knowledge and such resistless power, that we could accurately proportion our treatment of each individual in the mass to his specific deservings, this would not only appear the completer mode, but all corporate retribution would (so far as this argument goes) be superfluous.—Since, therefore, it is awfully true, that, one day, every single mortal is to be judged according to the things done in the body, we do not, *a priori*, see the necessity of a judicial inquest over nations on earth; and indeed here, as every where else on such subjects, we are jealous of all *a priori* arguments. We must observe, however, that when once Scripture and experience have attested, as they unquestionably do, the existence of such an inquest, its imperfection no longer forms even a presumption on the other side; the partial inequalities of its operation would only fall under that class of anomalies which we know to be, for wise reasons, admitted into the moral government of the world, while many good purposes, some of which it might not be difficult humbly to conjecture, might be answered by its general influence.

Scripture then, we allow, leads us to the supposition, that nations are, in a general way, amenable to the temporal judgment of their Su-

preme Ruler. Yet it is only, we would submit, in a general way. The Jews were subject to a theocracy, under which temporal retribution, it is well known, was much more constantly employed as a stimulative to obedience than it is under the Christian dispensation. It would seem, therefore, that such general positions as "A fruitful land maketh he barren for the wickedness of them that dwell therein," when occurring in the Old Testament, referred particularly and primarily to the chosen people. It is true, indeed, that this sacred volume furnishes many awful examples of heathen nations overtaken by the visitations of an offended God; but in most of these instances, the allegations of guilt are so various and so broad, that no critically exact balance can be perceived between the crime and the chastisement. Sometimes it would appear, that a nation stained with fewer crimes suffered the penalties which were averted from the heads of deeper offenders. Perhaps it is not a presumptuous supposition (though as a mere supposition we offer it) that the Most High may have been pleased to make use of temporal, and among them of national rewards and punishments, in his dispensations towards those who were unacquainted with the great doctrine of a future world, much more frequently than he uses them with respect to nations before whose eyes life and immortality are brought to light by the Gospel. Certainly much less is said of present, and much more of future, retribution, in the New Testament than in the Old.

The conclusions drawn from experience on this subject, are still more general than the evidence of Scripture; among other reasons, because, as we are just about to remark, our personal observation can give us but an imperfect insight into the real extent of a nation's sins, and therefore but defective means of measuring this extent with that of national calamities. This, as has been before observed, is the second ground on which we should question the propriety of attempting to take the measure alluded to with very great accuracy. The slave trade is a source of crying, enormous, and unspeakable oppression; but still perhaps it is hardly possible exactly to compare the magnitude of its evil consequences, with that of all our other crimes; or to pronounce how this single iniquity, gigantic as it is, will weigh against the mass of the rest.

The exceptions which we have taken to the doctrine under consideration, do not shake its real strength. Quite the reverse; and in effect, we have brought them forward, only to snatch them from the mouth of our adversary, and to prove how moderate, at the best, is their weight. We will, with all deference, hazard this distinction with respect to them, that, while they somewhat weaken the concluding part of this pamphlet, viewed as a statement of facts, they do not relax a single nerve of that part, considered as an appeal to the conscience of the public. The distinction may seem minute, but it is not, on that account, wholly to be neglected. It amounts to this; that we cannot perhaps decisively say, "Such and such national calamities are penal inflictions upon us, on account of the slave trade;" but that we may well cry to ourselves and to each other, "unless the guilt of this dreadful trade be washed away, how presumptuous the hope, how almost profane the prayer, that our national calamities may be removed." Indeed, we will proceed farther than this; and on the coolest investigation of this subject, as digested in the animated pages under our review, though we cannot be confident that our African policy is the principal or sole cause of our present troubles, we think it fairly chargeable with a very large portion of them. The proposition will doubtless come home to different persons with various degrees of conviction,

according to the degree of their previous belief in the general doctrine of national providences; but we see not how he who feels no scruples on that subject, can possibly hesitate as to the consequence, although he may not pretend to trace an invariable parallelism between the atrocities perpetrated, and the misfortunes suffered. That a traffic in beings, rational and immortal like ourselves, must be in the highest degree offensive to the Almighty, we could not feel a firmer persuasion than we do, had we heard it attested from heaven by the voice of a destroying angel.

There are many persons, we question not, who, while they really disapprove this bloody species of commerce, will yet regard as rhapsodical the severe invectives directed against it by this writer, will smile at the eagerness with which, throughout his work, he seizes every opportunity of giving it a blow, and will treat his concluding hypothesis on the subject as a piece of amiable weakness, or pardonable extravagance. Such is the effect too commonly produced on the moral feelings of mankind, not merely by being engaged in a system of iniquity, but even by simply being cotemporary with it. To have our horror of what is wrong benumbed, it is not necessary to be in contact with it; vice acts upon us at a distance. Should it please Providence to bring about a period of time, in which posterity shall look back to the slave-dealings of Europe in Africa, as to a matter of history, they will, we are persuaded, stand astonished that men professing any sensibility to right and wrong, could ever speak of disapproving, discommending, and discontinuing practices, which they should only have thought of hating, forswearing, and sweeping away for ever.

But let us no longer detain the reader from the opportunity of forming his own judgment on the manner in which this mystery of legalised atrocity is treated in the present publication. He must, at the same time, recollect, that his estimate cannot be complete, unless he resorts to the original work, and reads the portion of it to which we allude, as a whole. Considered merely as a specimen of powerful eloquence, it might be admired even by a slave-stealer, could we possibly give beings of that description credit for feelings noble enough to be acted on by the spell of fine writing. The eloquence is not perhaps always of the most chaste kind; we have found it guilty of one or two confusions of metaphor, and occasionally of repetitions; but there is abundant room for all these dark spots, and more, without sensibly impairing the lustre of the whole body.

The following appalling computation of the quantity of African blood that is more immediately on the head of Great Britain, is supported by a very exact and careful calculus pursued through some notes too long to be here extracted.

"The exportable slavery of Africa is, for the most part, the produce only of crimes, which we directly or indirectly stimulate the wretched natives to commit; and by our means, every species of misery is continually propagated through the greater part of that vast continent. Treachery, false accusation, man-stealing, midnight rapine, and conflagration, are ordinary means, by which, in aid of that more copious source, captivity in war, our demand for slaves is supplied; and while by the frequency of these crimes, man becomes to man a greater terror than the lion of the desert, to the destruction of all innocent commerce, and civil intercourse between individuals; frequent and dreadful wars are kindled between their petty states, for the sole purpose of obtaining captives to barter with our merchants, for the arms and luxuries of Europe.

"Nor is war only increased in point of frequency; its horrid features are rendered far more dreadful, by the same detestable motive. Populous villages are beset at midnight by armed bands, who, after killing all that make resistance, carry off, to a more dreadful fate, such of their prisoners

as are fit for servitude; leaving of course to perish, all who from age or infirmity, depended upon the more vigorous for support.

"That this description of the sources of exportable slavery is strictly true, all who will take the trouble of reading the most decisive public evidence, may be fully convinced. Their effects on the state of manners and society in Africa may be easily conceived: and where man is made at once so wretched and so guilty, it may scarcely excite additional horror, to reflect what enormous and various destruction of human life, must directly or collaterally result from the same detestable commerce. This murderous waste, however, is of far greater extent than the uninformed suppose. Many of the unhappy captives, are brought to the shores of the Atlantic from very remote parts of the interior country; and in their way have extensive deserts to pass, where so many external hardships and sufferings are added to the anguish of their minds, that of those who originally set out for the coast, a great number perish miserably on the journey.

"Exportable slavery then, is not only the fruit of atrocious crimes, and exquisite wretchedness; but this fruit is not, and from the nature of the case cannot, be thriftily gathered. The hapless country, for every bondsman placed in the hold of a slave ship, is deprived of much more than a single life.

"But a still further waste of human existence takes place in that foul prison itself. The mortality on the short passage which ensues, among persons chiefly in the prime of life, is by the last accounts equal to five in every hundred; even when the excesses of a blind and merciless avarice are controlled by the regulations of the acts made to limit the carrying trade.

"Much greater proportions of the slaves which arrive in the West Indies, are confessedly brought to an untimely and speedy death, by the *seasoning*, or training to compulsory labour, in our islands; and on the whole, it may fairly be calculated, that not less than three human beings are directly, or indirectly sacrificed in Africa, on the middle passage, and in the West Indies, in order to place a single seasoned negro upon a sugar plantation.

"Such is the murderous nature of this intercourse with Africa, which opprobriously to the character of commerce, is known by the name of the slave trade.

"If we were to compute the homicides which it has produced since we first embarked in it, the amount would almost exceed credibility. Perhaps it would be no extravagant, though a horrible proposition, that a sword of divine vengeance which should utterly extirpate the whole population of England, would hardly exact more than life for life, for the innocent African blood with which we are justly chargeable. (p. 188—191.)

The passage we shall next quote, may almost be considered as a summary of the writer's reasonings on this whole subject.

"The enormity of the aggravation of our sin, since the first call to repentance, will perhaps be best estimated, by a view of the actual increase of the slave trade since the year 1787.

"In that year, the number of slaves imported into our colonies collectively, including those which were aftewards re-exported, and sold to foreigners, was 21,023; an upon a medium of five years, from the end of the American war, the annual import was 21,307. This too was a considerable increase upon the average of the three preceding years; and even while we possessed those colonies on the American Continent which are now become independent States, our whole colonial import of slaves, is estimated by Mr. Edwards, at no more than 20,095 annually. Yet during ten years, from 1795 to 1804, both inclusive, the average number of these unhappy men yearly brought from Africa in British vessels, and under British colours, was no less than 32,377. Including the trade carried on by our merchants under neutral colours, the whole export on British account, probably amounted to near 50,000 per annum; and in a single year of that term, we exported under our own flag alone 53,051. On the whole, it is a moderate estimate, that we have more than doubled this horrible trade, since we solemnly recognized its guilty nature, and pledged ourselves to abandon it.

"When we advert to the grounds chiefly resorted to by the advocates for a gradual, in preference to an immediate abolition, our impious inconsistency will be still more apparent. We prolonged the slave trade that our plantations in the sugar colonies might fill up their numbers. But what was the whole amount of slaves in those colonies in 1787? According to the official returns in the report of the Privy Council, 465,276. What is now

the amount? Only 524,205; giving an increase only of 58,929; but of this surplus, the new-acquired colony of Trinidada furnishes, by the same estimate, 19,709; so that the actual increase in the colonies we held in 1787, is only 39,220. Yet we have brought from Africa in British vessels alone, since the pretended necessities of these colonies was made an apology for the slave trade, not less than 709,691. If the trade under neutral colours, permitted till last year, be added to the account, we have probably dragged a *million* at least, of men, women, and children, into perpetual exile and bondage, since we stood pledged to abandon such oppressive practices; and equalled in a few years of our promised penitence, the former crimes of half a century.

The foreign slave trade indeed is at last abolished by law; a reformation the value of which I am by no means inclined to disparage; but with many supporters of that great measure, its principle was purely political: and its effect in permanently reducing the extent of the slave trade, as well as in diminishing the guilt of that commerce, will be very equivocal, unless we now proceed to a radical and well-principled reformation. Meantime I am reviewing the conduct of our country let it be observed, since the year 1787; from which period to that of the last sessions of parliament, our adherence to this national sin was unqualified, and its aggravations such as I have noticed.

"Can it be denied then, that we have in this great national offence, an adequate cause of the displeasure of Heaven, and of the calamities which have fallen upon the country? or can it be alleged, that there is any cotemporary provocation that bears any proportion to the slave trade? If other sins of the same heinous species, could be justly charged upon us; if "the sorrowful sighing of the prisoner, the complaint of the poor oppressed, and the cry of innocent blood," had gone up against us from other regions than Africa and the West Indies; still it ought to be shewn, that in those other cases, as in this, the crime had been aggravated by equal obduracy, and extended with equal perverseness, after the open exposure of its guilt, and solemn calls for reformation. But in these respects, as well as in its magnitude, and its cruel effects, the slave trade stands alone among our national offences; defying, like Satan, in the foremost rank, the wrath of the Almighty.

"Could we suppose ourselves just arrived from another planet, impressed with our present ideas of the divine Government, but ignorant of the history of Europe since the year 1787, and informed alone of the parliamentary discussions on the Slave Trade, and of those iniquities which England has since committed against the African race, we might naturally be disposed to inquire, 'Has no scourge from Heaven yet appeared? Have no calamities, indicatory of Divine wrath, overtaken that guilty land?' But should we next take up a history of the French Revolution, and of the fatal wars that have ensued; and learn how strangely the prosperity, the peace, and the security of England have been subverted by them, what singular evils we have endured, ever since our first refusal to abolish the slave trade, and by what still greater evils we are at this moment threatened; it would be impossible, I conceive, not to recognize with wonder and awe, the chastising hand of God. The only difficulty would be, to comprehend how the living witnesses both of the provocation and the punishment, could possibly be unobservant of the visible connection between them.

"Never, to be sure, can phænomena more strikingly support any hypothesis of this kind, than the dates, the nature, and the extent, of our public calamities, the opinion that they are providential chastisements for the slave trade.—A guilty, though highly-favoured people, are called upon to renounce a criminal and cruel, but long-established practice, as repugnant to the laws of God.—They hear—deliberate—disobey. While they still hesitate, a tremendous scourge is weaving for them in a neighbouring land—the moment they actually disobey, that scourge commences its inflictions.

"The abolition of the slave trade was first virtually refused by Parliament in April, 1792. Immediately, we were engaged in those stormy contentions within the realm, and those disputes with France, which soon terminated in the last calamitous war.——In February, 1793, the House of Commons more openly and clearly declared against reformation, by postponing for six months a motion made by Mr. Wilberforce, for going into a committee on the slave trade; which was in effect to refuse even the gradual abolition voted in the preceding year.—In the same month, a sword was definitely drawn, which was not during nine years returned to its scabbard; and which is now redrawn, perhaps

to be sheathed no more till England has ceased to exist.—Within that period of six months, during which the claims of justice and mercy were contemptuously adjourned, events took place in France, fertile to us of unprecedented evils, as we already feel; and perhaps decisive of our fate.

"We have since gone on in the same path, rejecting motion after motion, and bill after bill, upon the same obdurate principles; and a chastising providence has kept pace with our temerity; heaping misfortune on misfortune, and adding danger to danger. As we multiplied and aggravated the impious crime, God multiplied and aggravated the punishment. Treason, famine, mutiny, civil war, the loss of our specie, the sale of our land tax, the enormous growth of our national debt, the intolerable pressure of taxation, the discomfiture of our military enterprises, the destruction of our armies by disease, the deplorable ruin of our allies, the stupendous exaltation of our enemies; these, and other plagues, followed, like those of Egypt, in a rapid succession, upon every iteration of our refusal to obey the voice of God, by renouncing the execrable slave trade.

"We obtained at length a breathing time of peace; but we were still contumacious to the behests of the Almighty; for such I dare to call the plain demands of justice and humanity. He sent us therefore a new war; and tremendous have been its events.

Where will this sad series end? Can we weary out God? Are we stronger than he? Ah infatuated men! who would still urge us to perseverance in this impious course, tremble at the prospect before you. Our public gloom, like the darkness of Egypt, may clear up for a while; but if you harden yourselves still, the final event will be dreadful.

"It is needless to point out the extraordinary nature of the second causes by which these calamities have been produced. They have excited universal astonishment, they have confounded the wisdom of the wise, and are without a parallel in the history of mankind. Even those who do not seriously look up to the disposing power of an all-wise and omnipotent Ruler of the earth, often speak of this case as if they did; because they have no other mode of expressing their amazement at the strange progress of events. But how can the devout mind, possibly pass unnoticed, the striking proportion and resemblance, as well as the singular coincidences in point of time, between these wonders, and the sin of the slave trade?

"I date the grand provocation given by that crime, from the public developement of its nature, and the obdurate refusal to reform it.—And when upon earth, since the delivery of the Israelites from Egypt, was there an equal, or similar case? '*Ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?—Hath God assayed to take to himself a nation out of the midst of another nation,*' &c.

"Let me with reverence imitate these awakening expostulations; and ask, was it ever before heard, or known, that God, speaking by the voice of conscience, and of his own revealed laws, publicly called upon a great, civilized, and highly-favoured people, to desist from spreading desolation and misery over a large region of the globe; and from carrying into a horrible bondage, millions of his rational creatures?—Was any human legislature ever before appealed to on a subject of such stupendous moment to the inhabitants of the earth, or upon such high and awful principles? But a still more alarming inquiry is, Did ever before any people, Christian or Pagan, so flagrantly violate the religious principles which they profess to respect, and offer so gross an affront to the Deity whom they outwardly worship: as the Parliament of England, in rejecting this appeal, and redoubling the crimes of the slave trade?

"Surely in such a case, it is consonant to our preconceptions of the ways of Providence, that the punishment should be singular and wonderful in its means, as well as in its severity. Surely the prodigies of the age, furnish here an awful parallel to the iniquities of England!" (p. 208—215.)

We learn from our author a curious and melancholy fact, that Louis the Sixteenth had, a short time prior to the Revolution, distinguished himself from all his predecessors, by his zealous endeavours to extend the slave trade of France. About the same period, he tells us, Spain, Portugal, and Holland, pursued a similar policy. To this misconduct of many of the states of Europe, he ascribes their subsequent distresses; and then, adverting to the deeper guilt and as yet the lighter misfortunes of Great Britain, concludes his work with the following patriotic and striking reflections.

"But here it is, that I find by far the most alarming view of this truly awful subject. Let the sad prospects opened in the first division of this work, be fairly contemplated; and then let it be remembered, that the very country whose fate would demonstrably, in the event of its subjugation by France, be the most terrible that ever awaited a nation, is the same which has most highly provoked the avenging justice of God.—Nor let us harden ourselves on account of any seemingly auspicious change in the course of events, or the prospect of new confederacies. "Though hand join in hand, the wicked shall not pass unpunished."

"At the present moment, there is another consideration which fills me with the most painful anxiety; and which urges me here to conclude this work imperfect though it is, that I may no longer withhold from my country a feeble but seasonable warning. In a few days, or weeks, Parliament will have to decide, whether it shall redeem the solemn pledge which it has recently given, for the excision of this dreadful traffic; or whether by a new apostasy, worse by far than any former provocation of the same kind, it shall fill up the measure of our iniquities, and draw down upon us, perhaps, a speedy and signal vengeance.

"I have too high an opinion of the dignity, as well as the moral feelings of the British legislature, to regard so opprobrious a relapse as a very probable event. But when I advert to the long and sad experience which we have had of the fate of such questions in Parliament; when I remember the assiduous opposition, and the still more fatal apathy, by which the fairest expectations of the friends of the oppressed Africans have been repeatedly ruined; my hopes are mingled, I own, with much uneasiness and fear.

"May God, in whose hands are the hearts of all men, incline those who, under his permission, are our lawgivers, to deliver us at length, without delay, from the guilt of innocent blood!——Then only shall I hope that the wisest measures of defence will be truly efficacious; then only will solid peace and security put an end to the dangers of the country." (p. 226, 227.)

Here we also shall conclude; but not without remarking, that, as we shared in the troubled and fearful anticipations with which this writer looked forward to the fate of the question of abolition in the present Parliament, so we now unite with him and all the friends of humanity in grateful exultation at its truly providential success, and trust that this important event affords a happy presage of our future destinies as a nation. Indeed, that we have been indulged with so long a space for repentance, that retributive justice has to us been mercy, we perhaps owe, under God, to the prayers and exertions of those eloquent advocates of Africa and human nature, who, like the present writer, stood in the breach and cried aloud against our deeds of violence and blood. On this subject we feel almost enthusiastic. History will, we believe, record to the latest times the exploits of that determined band of genuine philanthropists, who, unterrified by difficulty, unshaken by reproach, and unwearied after repeated disappointments, persevered for twenty years in fighting the battles of men known to them only as partakers of the same fallen nature, and objects of the same divine mercy. All could not be lost in a nation, which, though amidst the aboundings of iniquity, still furnished such examples of religious feeling and religious practice, of zeal for God and good-will towards man.

The Slave, and other poetical Pieces: being an Appendix to Poems by the Rev. Richard Mant, M. A. late Fellow of Oriel College. 12mo. pp. 63. Parker, Oxford, 1807.

In an age so favourable to the cultivation of polite literature, and which is so forward to recommend sobriety, if not sanctity of conduct, it may justly be matter of surprise, that poetry is not more frequently employed in aid of morality and religion. The following motto, which Mr. Mant has prefixed to these poems, led us to judge favourably of them in the first instance, and it is to be wished, that all modern versifiers would adhere as closely as himself to the resolution it exem-

plifies. "Waller's opinion concerning the duty of a poet is contained in the declaration that he would blot from his works any line that did not contain some motive to virtue*." The *design* of these poems, therefore, is certainly entitled to unmixed approbation. Their *execution* merits, perhaps, in nearly equal degrees, censure and praise. The author seems to have adopted Goldsmith as his model, and in some instances to have caught his ease and sweetness. The following apostrophe (taken from the Slave, the principal poem in this little volume) with a few verbal alterations, would not have been unworthy of the author of the Traveller. In anticipation of the blessings of the abolition of the slave trade, he exclaims,

"O prospect bright, and heavenly fair, to see
The white man quit his debt of charity!
O glorious boast for England! more divine
Than all the laurels, which her brows entwine!
For Afric's wrongs the pitying thought to feel,
Her woes to solace, and her wounds to heal;
To rear the peopled city's tow'ring pile;
To bid in peace the shelter'd hamlet smile;
With plenty clothe the vale and mountain's head;
The decent joys of social life to spread;
To bind her sons in order's golden chain;
To wake from heathen tongues the rapt'rous strain
Of praise and holy comfort; and abroad
Spread the glad tidings of the Saviour God." (p. 15.)

The words "divine" and "feel" appear to have been inserted for the sake of the rhyme. The former is not in the same sense applicable to the substantives "boast" and "laurels," nor are we sufficiently acute to perceive the exact meaning of feeling a thought. The following passage displays more energy and descriptive talent. It is also more correct.

"Ye cooling streams; ye waving palms that spread
Your broad leaved umbrage o'er the captive's shed;
O hills, O valleys, and thou sacred well,
Sweet to his lip as liquid honey, tell
How sad along the melancholy air
He breathed his groans in agony of prayer;
How oft he lifted to the conscious skies
(Alas! he could no more) his burning eyes." (p. 20.)

No less do we approve the following contrast to the starting slumbers and compulsory toil, the civil nonentity, and the utter destitution of all religious advantages which mark the lot of the *West Indian labourer*, as he has been mockingly termed, with a view to confound his forlorn condition with that of our industrious poor.

"Not such the rest Britannia's peasant knows,
Whose willing labour leads to calm repose—
Though few the pleasures of his humble cot,
Though plain his fare, and toilsome be his lot,
Yet blest in conscious liberty he lives;
Yet law secures the rights which nature gives;
And still as breaking from the smiling east,
Beams the glad day of consecrated rest,
Religion wakes the fires that slumbering lie,
Refines his heart, and lifts his soul on high." (p. 26.)

It is no more than justice to Mr. Mant and to his readers, to say that his description of the miseries both of the slave trade and of our system of colonial bondage is, as far as it goes, faithful to the originals. The poem, however, has, as we have already intimated, many defects. Such rhymes as *flood, mood; frown, own; laid, dead; done, flown*; &c. &c. are inadmissible. We must regret also an unfortunate partiality for Alexandrines, which our author has gratified at the expence of his reader seven times in a poem of

* See Johnson's Life of Waller.

380 lines; as well as the fifth recurrence, within the same space, of the same metaphor. The tempests, the majestic floods, the shadowy clouds, and the fleets of Britain, all *sweep* in their turn; and to keep them all in countenance,

"Not with more *sweepy* sway, or more *deform*,
O'er Afric breaks the equinoctial storm."

But, notwithstanding these and other such imperfections, we do not hesitate to express our hope that Mr. Mant will cultivate his poetical talent, and continue to apply it according to the dictates of Christian charity.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for the Press:—A Fourth Volume of *Reliques of Ancient English Poetry;* by Dr. Percy, of St. John's College, nephew to the Bishop of Dromore:—Volumes three and four of Beloe's *Anecdotes of Literature*:—An Epic Poem, in Ten Books, entitled *Washington*, or *Liberty Restored*, grounded on historic truth; by Mr. Northmore:—*A History of the World*, from the Reign of Alexander to that of Augustus; comprehending the latter Ages of Greece, and the history of the Greek Kingdoms in Asia and Africa; with a *Preliminary Survey of Alexander's Conquests*, by Dr. Gillies:—A new edition of Mitford's *History of Greece*, revised and augmented; with a Fourth Volume, entirely new:—*A Treatise on Commercial Law*; by Mr. Donaldson:—*An Enquiry into the State of the Public Libraries of this Kingdom*; intended to comprehend a short account of every Public Library, with Biographical Sketches and Literary Observations; by Mr. G. Dyer.

In the Press:—*An Answer to* Stone's *Sermon*, by the Rev. Mr. Nares:—*An Account of North America*; in 1 vol. 4to., with elegant engravings; by Mr. Janson, an English gentleman long resident in that country:—*Lectures on the Occurrences of the Passion Week*; in one small vol.; by the Rev. Dr. Mant:—*Travels in Holland, and up the Rhine as far as Mentz*; with numerous plates; by Sir John Carr.—A Translation, in blank verse, of the *Inferno* of Dante; with *Notes, historical, critical, and explanatory*; by Mr. N. Howard, of Plymouth:—A new edition, greatly improved, of Crutwell's *Gazetteer*:—A work on *Practical Electricity and Galvinism*; by Mr. Cuthbertson:—*An Account of a Voyage round the World*, in the Antelope, Capt. H. Wilson, wrecked on the Pelew Islands, with engravings by A. W. Devis:—*A Journey from Lisbon, through Spain and Italy, to Naples, and thence to Smyrna and Constantinople*; by Mr. Semple, author of "Walks and Sketches at the Cape of Good Hope:"—A new edition of Bryant's *Ancient Mythology*.

Mr. Kidd has collected all the scattered remains of the eminent critic Ruhnkenius, and is about to publish them under the title of *Opuscula Ruhnkeniana*.

The Subjects for the Chancellor's Prizes, at Oxford, this year, are, for the Latin Verse, *Plata Fluvius*; for the English Essay, *Duelling*.

The Hulsean Prize for the present year is adjudged to the Rev. S. B. Vince, B. A. Fellow of King's College, Cambridge, for an Essay on the following Subject: *The Propagation of Christianity not owing to Secondary Causes*.

The Trustees for the Hulsean Prize have given notice, that the premium of Forty Pounds will, this year, be given for the best *Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses*.

The subject of the Seatonian Prize Poem, for the present year, is *The Shipwreck of St. Paul*. That appointed by the Vice Chancellor for Sir W. Brown's Medals, are, for the Odes, *In Obitum Gulielmi Pitt*: for the Greek Epigrams, Μεγα Βιβλιον μεγα κακον.

A Literary Society has been formed, for some time, on the plan of the African Society, under the name of the Palestine Association. The object of this body is to forward and assist Discoveries in the interior of Syria and Palestine, with an especial reference to the illustration of the Scriptures. Mr. Inman has been nomi-

nated to prosecute the researches of the Association. The attention of this traveller will be principally directed to the following objects: —Astronomical, Geographical, and Topographical Observations of every kind:—Progress of Agriculture in all its parts:—An accurate Meteorological Journal:—A description of the culture and use of all the Natural Productions of Palestine:—To endeavour to trace the progress of Moses and Joshua, in their operations against the possessors of the Promised Land, and the subsequent distribution of the Tribes; verifying the characteristic epithets given to the several countries mentioned in the Scriptures: and to continue the same observations throughout the whole of Palestine, with reference to the later periods of the Jewish History:—To make accurate drawings, plans, and sketches of the country; and of such buildings as appear to be of importance:—To form an ample collection of Inscriptions, Manuscripts, Medals, and other valuable Monuments of Antiquity; whether Hebrew, Phenician, Greek, or Roman:—To form an Estimate of the present population of Palestine; with details of the Manners and Customs of the Inhabitants:—To trace the Vestiges of Ancient Cultivation in parts of the country now desolate and unproductive:—To ascertain the weights; and measures of Time, Distance, and Capacity, in use among the Arabs, Turks, Christians of each denomination, and Jews: and the state of Trade and Manufactures within the limits of Palestine, and in its vicinity. The association consists, at present, of nearly one hundred Noblemen and Gentlemen. Its committee are, the Rev. Dr. HAMILTON, President; EARL OF ABERDEEN, Treasurer; W. HAMILTON, Esq. Secretary; GEORGE BROWNE, Esq.; Rev. W. COCKBURN; and J. SPENCE SMITH, Esq.

No. 65 of NICHOLSON's *Journal of Philosophy* contains a full explanation, with plates, of the manner in which the experiment of the Invisible Girl, which has been so much a topic of conversation, was performed. The account was first given, and the experiment exhibited, by Mr. MILLINGTON, in one of his Philosophical Lectures, last winter, in Chancery Lane. Four upright posts, united by cross rails, form a hollow square: from the tops of these pillars spring four strong bent brass wires, which converge together, and suspend, from the point of convergence, a hollow copper ball of a foot in diameter: this globe is supposed to contain the invisible being, as the voice proceeds apparently from the interior of it; and, to favour this deception, it is equipped with four trumpets, fixed into its sides horizontally, and each trumpet having its mouth opposite the middle of the upper cross rail in that side of the frame, from which it hangs about half an inch distant. Such is the whole apparatus that meets the eye. When a question is spoken into any one of the trumpets, an answer immediately proceeds from them all; distinct, yet so distant and feeble that it appears to proceed from a very diminutive being: the breath, while speaking, may be felt. The whole experiment consists in a very trifling, but ingenious, addition to the old and well-known mechanism of the Speaking Bust; which is formed of a tube from the mouth of a bust, leading to a confederate in an adjoining room, and another tube to the same place, ending in the ear of the figure: by the last tube, a sound whispered into the ear of the bust is immediately carried to the confederate; who instantly returns an answer by the other tube; ending in the mouth of the figure, which therefore seems to utter it. The Invisible Girl differs in this one circumstance, that an artificial echo is produced by means of the trumpets; and thus the sound no longer appears to proceed in its original direction, but is completely reversed. Any question asked into one of the trumpets is immediately reflected back to a very small orifice concealed by mouldings in the rail opposite the centre of the trumpet. These orifices are the mouths of tubes, which communicate through the rails and one of the upright pillars with a confederate in an adjoining apartment; whose answers along the same tubes will be distinctly heard by reflection of the sound at the mouths of the trumpets, but no where else; and will seem to come precisely from the interior of the globe.

Mr. DAVY, in the concluding Lecture of the First Part of his Course on Vegetable Chemistry at the Royal Institution, proposed a new theory to account for *Fairy Rings*. They have, of late years, been generally supposed to be occasioned by the electric fluid. According, however, to the new theory, every fungus exhausts the ground on which it grows, so that no other can exist on the same spot: it sheds its seed around; and, on the second year, instead of a single fungus as a centre, a number arise in an exterior ring, round the spot where the individual stood: these exhaust the ground, on which they have

arrived at perfection; and, on the succeeding year, the ring becomes still larger from the same principle of divergency. Mr. Davy acknowledged himself indebted to Dr. WOLLASTON for this ingenious theory.

It has been lately recommended, that excepting the lancet employed in vaccination, all surgical instruments should be dipped in oil, at the moment when they are going to be used; which will always diminish the pain of the patient. It is recommended also to make all instruments of a blood heat, a little before the operation.

The Copleyan Medal has been adjudged, by the Royal Society, to T. A. KNIGHT, Esq. for his numerous discoveries in vegetable physiology. Sir JOSEPH BANKS, the President, on presenting the medal, pronounced a discourse on the pursuits of Mr. K. whose labours have probably surpassed those of any other philosopher, in developing the economy of vegetation and the laws of vegetable life. He referred to Mr. K.'s experiments, which go to prove that new and superior species of apples may be produced from seed; and that impregnating the pollen is found to be an advantageous substitute for grafting: and alluded to a new and valuable species of pear produced by Mr. K.; and to a new species of vine, which bears grapes, not only superior in flavour to others hitherto known, but which are capable of arriving at perfection, even in the most adverse seasons, in our climate.

The LONDON MEDICAL SOCIETY propose to confer the Fothergillian Gold Medal, upon the authors of the best Essays, on the following subjects:—

Question for the year 1807:—"The best account of the epidemic fevers, which have prevailed at several times, in North America, Spain, and at Gibraltar, since the year 1793; and whether they are the same or different diseases?"

For 1808:—"What are the best methods of preventing and of curing epidemic dysentery?"

For 1809:—"What are the criteria, by which epidemic disorders, that are not infectious, may be distinguished from those that are?"

For 1810:—"What are the qualities in the atmosphere most to be desired, under the various circumstances of pulmonary consumption?"

FRANCE.

M. OLIVER has lately presented to the National Institute an account of the *Topography of Persia*; in which he has described the chains of mountains, the courses of streams, and the productions peculiar to climate. Not more than a twentieth part of that extensive empire is cultivated in consequence of the great and prevailing drought. Entire provinces have not a single tree, except such as are planted and watered by the hands of man. This evil is continually increasing by the destruction of those canals whereby the water from the mountains was formerly conducted to the lands.

M. STONE obtained a patent, in 1805, for "a Machine for joining the sides of segments of all flexible matters," which he asserts will be particularly serviceable in preparing clothing for the army and navy. It is supposed that one man will do as much work with this machine, as one hundred persons with the needle.

M. LEROI, who has made many successful experiments in agriculture, advises to procure seed-grain always from a district south of that to be sown; since it is a general rule, he says, that the product of seed improves in going from south to north, but decreases in virtue in going from north to south. He recommends boiled carrots, as an excellent and cheap food for the fattening of pigs; and he adds, that, by steeping raw carrots in water to deprive them of their acrid principle, then by boiling them and causing them to ferment, an ardent spirit may be extracted from them, more wholesome than brandy distilled from rye. The Chinese method of preparing seeds previously to sowing them, though known for many years in Europe, has been hitherto unaccountably neglected. M. Leroi has, at last, made trial of it; and the great advantage which he experienced from it, will, it is hoped, induce others to follow his example. He mixed together equal parts of the dung of sheep, horses, and cows; and of clayey earth from the rubbish of an old hovel. The whole was diluted with water; and then boiled, in order to kill the insects, and to deprive it of its putrefying quality. It was poured lukewarm on the seed-corn: a little slaked lime was then thrown over it; and the grain was well stirred, till a coating of the mixture was formed on it. It was then laid under a large woollen covering; and, at the end of three days, it was considerably enlarged, and began to germinate. This wheat, thus prepared, was sown two months and a half after the usual time, on the 22d of December; and one-fourth less was used than the customary quantity. In

six days after, it was visible above ground; and produced a fine crop in the beginning of August. Carrot seed was also prepared in a similar manner, with the addition of some soot; and left, in a very humid state, wrapped in linen, in some manure that retained a mild heat internally: in six days the grain was ready to germinate; and was then mixed with ten times its quantity of sandy earth, and sowed. In about ten days the carrots appeared; and covered the ground so well, that weeds did not shew themselves. They were thinned in two months after; and eleven large cart-loads were gathered from each acre in $4\frac{1}{2}$ months after sowing.

NORTH AMERICA.

The Physicians of America are almost unanimously of opinion that the Yellow Fever is not contagious; but strictly endemic, depending on circumstances of soil, on collections of putrefying matters, and on other localities: and they have established, relative to this formidable disease, the following conclusions, which are published in the Medical Repository of New York. 1. That the Yellow Fever has appeared only in such towns as are populous. 2. That the disorder begins on flat grounds, near docks. 3. That the upper and back parts of the towns, not thickly settled, are seldom affected. 4. That the disorder begins after the hot weather commences, and continues as long as the weather remains hot. 5. That the disease is more mortal in dry seasons, accompanied with heat. 6. That in wet, cool summers, the disease has scarcely appeared. 7. That after a long drought and great heat, and when the disease had become more general and more mortal than usual, a considerable rain (the air being temperate) or a frost, restores health. 8. That there is no instance, wherein a patient, labouring under the disease and carried into the country, communicated the infection. 9. That a person in perfect health, going from the country into the parts of a town afflicted with the disease, may contract the complaint and feel its effects, immediately, or after he has returned to the country, although he has not seen a person under the fever. They consider the Yellow Fever to be the most violent kind of bilious fevers; which they suppose to be divided into four gradations: viz. The Intermittent, the Remittent, the True Bilious, and the Yellow Fever. Yellow Fever, then, is a bilious fever of a higher degree; and is produced by the same cause as other bilious fevers, but existing in an increased quantity, or by its being of a more deleterious quality than what is requisite to produce the lesser degrees of bilious fever.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

STRICTURES on a Visitation Sermon, preached at Danberry, in Essex, July 6, 1806. 2s.

Tracts on Various Subjects, all of which have been published before; and are now first collected into one Volume by the Right Rev. Beilby Porteus, Lord Bishop of London, 8vo. 7s. boards.

Discursory Considerations on the supposed Evidences of the early Fathers, that St. Matthew's Gospel was the first written; by a Country Clergyman, 8vo. 3s. sewed.

A Cathechism for the Use of all the Churches in the French Empire: to which is added the Pope's Bull, and the Archbishop's Mandamus, translated from the Original, by David Bogue, 3s. 6d. extra, boards.

The Essence, Spirituality, and Glorious Issue of the Religion of Christ to all God's chosen, exhibited in Remarks on the "Verily, Verily," as used by our Lord in many parts of Scripture, by Samuel Bernard, jun. 12mo. 4s. boards.

A Sermon, preached at Leicester, June 6, 1806, at the Visitation of the Right Rev. the Lord Bishop of Lincoln, by the Hon. and Rev. H. Ryder, A. M. Rector of Lutterworth. 1s. 6d.

Select Portions of Psalms, extracted from various Versions, and adapted to Public Worship, with an Appendix, containing Hymns for the principal Festivals of the Church of England, sheep 2s. 6d. calf 3s. 6d.

A Sermon, on the Work and the Reward of the faithful Deacons, by William Newman.

A Discourse, occasioned by the Death of the Right Honourable C. J. Fox, by T. Belsham. 1s.

Oriental Customs; or, an Illustration of the Holy Scriptures, by S. Burder, 2 vols. 9s. boards.

Consideration on the Alliance between Christianity and Commerce. 2s.

A Sermon, preached at the opening of the Chapel of the Philanthropic Society, Nov. 9, 1806, by Vicesimus Knox, D.D. 2s.

A Charge to the Clergy, at the Primary Visitation in August, 1806, of the late Right Rev. Samuel Lord Bishop of St. Asaph. 2s.

MISCELLANEOUS.

Authentic Narrative of the Death of Lord Nelson, with the Circumstances preceding, attending, and subsequent to that Event; the Professional Report of his Lordship's Wound, &c. by W. Beatty, M. D. with a Portrait, 7s. fine 10s. 6d.

Exercises upon the different Parts of Speech of the Portuguese Language, referring to the Rules of Vieyra's Grammar; to which is added a Course of Commercial Letters, in Portuguese, by J. Em. Mordente, 3s. 6d.

The Complete Instructor in Drawing, by W. Craig, No. 10; royal folio, 6s. 6d.

A Biographical History of England, from the Revolution to the End of George the First's Reign, being a Continuation of the Rev. J. Granger's Work, by the Rev. Monk Noble, F. A. S. 3 vols. 8vo. 1l. 7s. boards, fine 1l. 16s.

History of the Rise and Progress of the Belgian Republic, until the Revolution under Philip II. from the German of Schiller, by T. Horne, 4s. 6d.

The Slave and other Poetical Pieces, being an Appendix to Poems, by the Rev. J. Mant, M. A. 2s. 6d.

Official Papers relative to the Negotiation with France, presented by his Majesty's Command to both Houses of Parliament, December 22, 1806, 8vo. 4s.

A Letter on the Abolition of the Slave Trade, addressed to his Constituents, by William Wilberforce, Esq. Member for Yorkshire, 8vo. 6s.

Travels in Scotland, by an unusual Route, with a Trip to the Orkneys and Hebrides. Containing Characters, Anecdotes, &c. by the Rev. James Hall, A. M. 2 vols. royal 8vo. 1l. 6s. boards.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

The forty-sixth Number of the Periodical Accounts of these Missions has lately been published. It contains a letter from one of the missionaries among the *Delaware Indians*, on the river *Wabash*, in North America, giving an account of some distressing events which have befallen that mission. Of this letter, which is dated in April last, we shall lay an abstract before our readers.

"Since my last to you, our situation here has become more precarious than ever; and indeed we have been in such perplexity and distress, that we have never before experienced any thing like it. Even now, while I am writing, I am filled with grief and terror, in the remembrance of the scenes we have been witnesses to.

"In February last all the Indians in this district were summoned by their teachers, or lying prophets, to assemble on the Woapikamikunk, to hear the foolish stories, fabricated by these emissaries of Satan, of pretended visions and revelations received from God, and to be instructed how to act in conformity to them. Among these teachers was a Shawano Indian, an arch-impostor, who gave out, that he was able to discover hidden mysteries. The Delaware tribe received him with great cordiality, and resolved to hold a grand council, in order to root out all witchcraft and poison-mixing, and by fire to extort confession from all such as the Shawano should accuse; and whoever would not confess, should be hewn in pieces with their war-hatchets, and burnt. With a view to execute their horrid purpose, the young Indians got together, chose the most ferocious to be their leaders, deposed all the old chiefs, and guarded the whole Indian assembly, as if they were prisoners of war, especially the aged of both sexes. The venerable old chief Tettepachsit was the first whom they accused of possessing poison, and of having destroyed many Indians by his art. When the poor old man would not confess, they fastened him with cords to two posts, and began to roast him at a slow fire. During the torture, he said, that he kept poison in the house of our Indian brother Joshua. Nothing was more welcome to the Indians than this accusation, for they wished to deprive us of the assistance of this man, who was the only christian Indian residing with us. They had frequently sent him invitations to attend their heathenish festivities, but he

would never accept of them. His answer was, 'You know that I am a believer in the true God, whose word we make known to you; I therefore can have no fellowship with you in your wicked works. Do you as you please, but leave me to serve the living God.' This answer displeased them much, and on March 13th, they sent seven wild Indians, with painted faces, to our settlement, and took Joshua away by main force. We were now left alone; for Hannah, a baptized Indian woman, had sometime ago been prevailed on, by fear and superstition, to go to the Indian assembly. In this dilemma, we prayed fervently to the Lord, that he would have mercy upon us and our poor brother, who was now in the merciless hands of the savages. The texts of the day were also very encouraging to us. When Joshua was presented to the old chief, he frankly confessed, that he had accused him merely to escape from the torture. Joshua was now pronounced not guilty, yet they would not permit him to return, till the Shawano should arrive. The son of Belial arrived on the same day, and all the Indians, of both sexes, were ordered by him to sit down in a large circle, when he would declare who had poison in his possession. The two old chiefs Tettepachsit and Hackinpomska were both accused of poison-mixing, and the former more particularly charged with the untimely death of many Indians. When the Shawano was asked about Joshua, he indeed declared, that he had no poison, but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians. This verdict was what they wished for; they now seized all these poor innocent people, and watched them strictly, as condemned criminals. We knew nothing of these horrible events until the evening of the 16th, when a message was brought, that the savages had burnt an old woman alive, called Caritas, who was baptized by the Brethren in former times; and also that our poor Joshua was kept close prisoner. Words are not able to express our horror and grief on hearing this account. On the 17th, our distress and fear concerning the fate of our poor Joshua rose still higher. We were stunned with horror, when on that day we saw ten of the most savage Indians, with faces painted black, arrive in our settlement, conducting poor old Tettepachsit. Soon after, these murderous wretches kindled a large fire close to our place, and, having given the aged chief a blow on the head with a war-hatchet, they threw him alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man. The flames communicated to the grass and wood near the settlement, by which all our dwellings were filled with smoke. How shall we describe our feelings! we considered ourselves in the midst of a gang of murderers, without the least human help: above all, the probable fate of our dear Joshua tormented our minds. After the commission of this most horrid murder, the savages came boldly into our house, boasted of their atrocious deed, and, assuming a hypocritical mien, demanded bread and tobacco, which we were obliged to give them. We took courage to ask them, what would be the fate of our poor Joshua. They immediately began to accuse him of their superstitions, saying, that he understood the black art, and could destroy the Indians, his faith in our doctrines being a mere pretence. We endeavoured, indeed, to convince them of the untruth of these assertions, but all in vain. They, however, pretended to set our minds at ease, by saying, that they should not kill him. We therefore charged them to tell their captains, that they ought well to consider what they were doing; that Joshua had long been a believer, and never had any concern with the things of which they accused him, as he was a servant of God, and had renounced the devil and all his works; that he was also of the Mahikan tribe, and no Delaware, and had accompanied us as interpreter. We therefore requested, that they would immediately release him, for we should consider all they did unto him, as done unto ourselves, &c. On this occasion was made manifest the hypocrisy of these savages; for though they knew, that Joshua was to be murdered that very day, they promised to deliver our words to the captains. As soon as we were left alone, we all burst into loud weeping, and, falling on our knees before our Lord and Saviour, we cried for help and strength, and for resignation to his divine will. We commended ourselves and our poor Joshua to His protection, and our souls into His hands, that if he thought fit to permit this our brother and ourselves to become a prey to the fury of the savages, He would support us by His almighty grace, that we might praise Him, and remain faithful to Him, even in torments and death. None of us can or will ever forget what our sensations were on this awful occasion. Now though we had been informed, that the sa-

vages suspected us and all teachers of the believing Indians; that, as soon as Indians are converted, we require them to deliver up their poison, and keep it for the purpose of making those Indians sick, who will not do as we direct them, or even of killing them; and we did not know to what lengths the devil might instigate them to carry their fury; yet we felt constrained to go to their assembly, and try what we could yet do for the preservation of our dear Joshua, or at least give him comfort and advice, should we even suffer for it. But as my wife and children could not be left alone in so dreadful a situation, Brother Luckenbach took courage to go alone; but he had hardly proceeded half way, before he met an Indian, who informed him, that Joshua had become a victim to their cruelty on the foregoing day. They gave him two cuts in his head with a hatchet, and then threw him into the fire. With these dreadful tidings brother Luckenbach returned to us in the afternoon. This was the heaviest stroke we had yet met with. Dread and terror took from us all power of speech and reflection, and we could do nothing but utter cries of lamentation and woe. Having recovered ourselves in some measure, our first thought was to sell all our goods, and to fly towards Goshen; but on a sudden, the weather turning very cold, we were prevented from departing so soon as first intended. Some days after, we were informed, that Joshua had spoken a great deal, at the place where he was murdered, in a lan.uage not understood by the Indians; which led us to suppose, that he had directed his prayers to the Lord in the German language, which he spoke well. When the savages forced him from us, he was in a very comfortable state of mind, and seemed well prepared to meet his Saviour as a reconciled sinner. In the following days, more Indians were accused, and shared the same fate.

"We do not doubt, dear Brethren, but you will sympathise with our most distressing situation. We spend our days in dread and terror, by which our strength of mind and body is impaired, nor do we know which way to turn. My poor wife is much to be pitied, as her mind has received such a shock by the horrible events that have happened here, that she has no rest day nor night, and I am greatly alarmed for the consequences. We have, however, resolved to remain here, till we receive an answer from you respecting our future proceedings, though we conceive ourselves in the most imminent danger. All the old chiefs have been murdered, and the savages have informed us, that the promises made formerly by them respecting our abode here, are no longer binding. The majority carries every measure proposed; but the majority are sworn enemies to us and the gospel, and openly declare, that whoever is baptized by us, makes a covenant with the devil. We have, consequently, to expect no protection from them, but every malicious persecutor may do with us what he pleases. In hopes of soon receiving your answer, we commend ourselves to your compassion and love, and to the prayers of all our Brethren and Sisters and friends, that in this dangerous and distressing situation, the Lord our Saviour would comfort and strengthen us, and grant unto us His peace, even in the midst of tribulation."

From the Diary of the Mission established among the negro slaves at *Paramaribo*, in the colony of *Surinam*, in SOUTH AMERICA, we extract a few passages.

"1st Jan. 1805. At noon the boat sent by our Brethren to *Bambey*," (where there is a mission among the free negroes) "arrived. We were glad to hear that Brother Mehr and his wife had spent a blessed Christmas with their *free-negro* congregation.

"On the 6th, being Epiphany, we called to mind, with thanks to God, the rich blessings conferred on the labours of our Brethren in so many heathen countries, granting the word of the cross, preached by them in simplicity, to be the power of God to melt the hard hearts of the Gentiles, and bring them to the saving knowledge of their crucified Redeemer."

"On the 20th, we had a conference with the chapel-servants and assistants, and admonished them to be willing and active in their respective employments, and to do their service, as unto the Lord. They all declared, that they considered it as a great favour conferred upon them, when they were called upon to serve the Lord and his people. A certain number of negroes were also appointed as bearers at funerals. [*It must be observed, that in the performing of the several offices given to the christian negroes, regard is also had to their services in the field, that nothing may interfere with the duty they owe to their masters.*] In the afternoon was the burial of the negro Jonas Fortuin, who departed in full reliance upon the merits and mercy of our Saviour."

"On the 10th of February, being our monthly prayer day, after a discourse on the words of our Lord, John iii. 16. four adult

negroes, and one child were baptized. The Lord laid a special blessing on this transaction, and all present were much moved. In the evening a young woman, who had been baptized as a child, was received as a member of the congregation. We closed the day with prayer and thanksgiving to God our Saviour, for all the mercy bestowed upon us and our people on this occasion."

"On the 24th, in the forenoon's preaching, Brother Buechner spoke upon Luke xviii. 31, and then in fervent prayer entreated the Lord to grant a special blessing to the contemplation of his sufferings and death, during the season of Lent, upon which we now enter, that our hearts may be anew awakened thereby, and all offer ourselves up unto him, who gave Himself for us, that we might die unto sin and live unto God."

"March 4th, one of our baptized negroes, Mary Perle, departed this life, humbly relying on the merits of her Redeemer. She had a white man for her husband, and both he and their mulatto daughters, led by his example, treated her with great contempt, but could not prevent her from seeking the means of salvation. She was a woman of slow capacity, and did not easily comprehend or learn what was taught her, but she had a heart cleaving to the Lord, whom she knew as her Saviour. This was particularly evident some time ago, when, in consequence of an accusation against her, which however turned out to be false, she was in danger of being excluded from the congregation. During her last illness, her mind was remarkably serene; she longed to depart and be with Christ, and spoke with Sister Borck in the most satisfactory manner concerning the state of her soul. In these days, we spoke with the new people, and were encouraged by evident traces of the work of God's Spirit in their souls.

"On the 9th, the widow Anna Theresa, a communicant, departed this life. She was very old, and almost quite blind; and having, *in this helpless condition, been discharged by her owner*, another communicant took her out of compassion into her house, where she was supported by some small gifts out of our poor's box, and the charitable donations of our negroes. She was baptized in 1793, by Brother Haydt, became a communicant in the year following, and having truly found peace with God, by faith in Jesus Christ, she received grace to cleave to Him uninterruptedly, as her Redeemer, and loved Him with her whole soul. When sometimes, burdened as she was with external misery and old age, she felt her patience tried, she turned in prayer unto Him, and always experienced new comfort and encouragement. Whenever any one spoke with her of spiritual things, she expressed herself in the most feeling, humble, and grateful manner, concerning her election of grace, rejoicing, that it had pleased God to choose her out of her large family, and teach her the way of salvation, through the blood of Jesus. *Whenever she thought of her poor forsaken family, from whom she had been separated in Guinea, she wept bitterly.* After much bodily suffering, she was released, and obtained the only desire of her heart, to depart as a reconciled sinner to her Lord and Redeemer.

"On the 10th, being prayer-day, after a sermon on Matthew xv. 21—28, a negro man was baptized into the death of Jesus, and four persons were added to the class of candidates for baptism. In the afternoon the baptized children met, and were encouraged, in a suitable discourse, to give their hearts to our Saviour. We concluded this day with prayer and supplication for ourselves and the whole church of God on earth."

We proceed to give a few extracts from the Diary of the Mission among the *Hottentots* at *Bavians Klooff*, near the *Cape of Good Hope*, from December 1804 to October 1805.

"One of the Missionaries wives happening to pass by a Hottentot kraal, was desired to step in, and found an unbaptized woman dangerously ill. The patient addressed her thus: 'Here I lie, sorely chastized by God, as I indeed deserve. I have often heard what is good, and what is evil, but I have refused to listen, and stopped my ears against it. But now I tremble and despair, when I think of death, for I can expect nothing but eternal misery.' She was encouraged, to thank God, that He had revealed to her her lost state by nature, and given her time to repent, and seek her soul's salvation; and that now was the acceptable day, in which she should turn to her Redeemer, Jesus Christ, with whom she would find, that where sin had abounded, grace might much more abound. The poor sick woman was greatly comforted by this good news, was afterwards frequently visited by us, and we hope, received mercy.

"One of the Missionaries visited a poor widow, who was past recovery, and as

she confessed that she was terribly afraid to die, exhorted her to turn simply to Jesus, with all her sins; for with Him alone, she would find rest unto her soul. Late in the evening, she sent to beg another visit, and addressed the Missionary thus: 'I have thought much on your words, and must confess, that I have heard the gospel preached by you for many years, but have been indifferent about it. Now I feel great remorse on that account, and am afraid to appear in the presence of God.' The Missionary exhorted her, to place all her trust for pardon and acceptance upon the precious blood of Jesus, which cried for mercy for her also; upon which she stretched out her hand, to express her gratitude for his advice. After some hours, a change took place; she lost her recollection and died before morning.

"On Christmas-day, a great number of Hottentot strangers and black slaves were present. On new year's eve we had an unusual number of visitors, and many of our next neighbours, who had never been here before, came with them. The concourse of people, of various descriptions, was very great; notwithstanding which, the greatest order and silence prevailed, both in the settlement and at the church.

"During the year 1804, fourteen adults and fifteen children were baptized; nine persons were admitted partakers of the Lord's Supper; and thirteen baptized Hottentots departed this life. The congregation consists, at the close of the year 1804, of 245 baptized adults, of whom 94 are communicants; 129 baptized children, and 99 candidates for baptism; in all, of 473 persons. Besides these, the number of inhabitants dwelling here, in 217 houses, amounts, to 186 men, 306 women, 60 children; in all, to 1095 persons, exclusive of the Missionaries and their families."

"January 6th, 1805, being Epiphany, it was celebrated in the usual way; and in the afternoon, seven adults and three children were baptized. A sick person had received baptism this morning early, at his own house. In the evening-meeting we commended to the Lord, in fervent prayer, all our congregations gathered from among the heathen, with all the Missionaries employed in them, including the whole work of God on earth, entreating Him, that He would promote and establish it, in every quarter of the globe.

"On the 7th, a widow departed this life, after a tedious illness. Though she suffered much pain, she was always found perfectly resigned to the will of God, putting her whole trust in our Saviour, whom she believed in, and loved in the days of her health. Her steady and truly christian walk and conversation had gained for her the love and esteem of old and young throughout the whole settlement.

"She was followed, on the 8th, by a girl of seven years old, who had always been an ailing child. She was remarkably patient and loving during her last illness, which was a consumption. In the last days of her life, she rejoiced greatly at the prospect of departing this life. The day before her decease, she sent for all her little companions and playmates, took an affectionate leave of them, telling them, that she should soon appear in the presence of our Saviour, where she should see all those who had departed in the faith. 'O how I do rejoice,' said she, 'I now want nothing more in this world; I only want the blood and righteousness of Christ'."

"On the 19th March, a Hottentot sister departed this life, who was beloved and esteemed by every body, on account of her humble walk with God, and her exemplary and loving conversation with all men. On her death-bed, she expressed cheerful resignation to the will of God, and the declarations she made of her faith and hope greatly edified all who visited her."

"On the 5th May, an aged, infirm Hottentot Brother, called Simeon, departed this life. We have frequently mentioned his name in our reports. He was always carried to church in a chair, and never missed a meeting, till confined by his last illness. We visited him frequently, and found him always very grateful for the attention shown to him. In the last hours of his life, he evinced the most lively joy at the near prospect of seeing his Redeemer face to face."

"13th June, we spoke with all our communicants individually: to the praise of our Saviour, we found most of them in a state of mind, which proved their faith and love to Him, and their dependence on him for every good. In all we could discover an earnest desire to live unto Him, and be delivered from the power of sin."

"August 3. Four of our people went to-day to hunt wild-boars, but saw none. They experienced, in a singular manner, the gracious preservation of God. One of them espying a buntebock (a species

of antelope), was crawling towards it, in their usual way, dragging his gun after him, till he could get near enough, unobserved, to take aim. Just as he was going to fire, the buntebock began to run. At that moment, a tiger sprung out of the thicket, and seized the poor fugitive. The Hottentot jumped up, fired, and pursued the tiger, who, quitting the buntebock, left it an easy prey to the Hottentot, and fled into the wood. This is quite contrary to the custom of these savage animals, who generally, if not shot dead immediately, turn about and attack the huntsman, springing at his face with the agility of a cat, and soon destroying him. This makes even the most expert marksman hesitate before he fires at a tiger, lest he should not kill him at the first shot. Not long ago, a white man, in our neighbourhood, was seized by one of these animals, not far from his own house, and thrown down. His wife, seeing it, ran with an assagay, or Hottentot spear, and killed the tiger upon the body of her husband. But the poor man was so much torn by the wild beast, that he died two days after. Another of the above-mentioned four Hottentots, running after a buntebeck, with his gun cocked, it went off unawares, but without doing any damage. They all came home very thankful to God for the preservation of their lives."

"In the *Danish West India Islands*, in the year 1805, 207 adult negroes were added to the Church by baptism. The number of negroes belonging to the six settlements of the brethren in these islands, viz. St. Thomas, St. Croix, and St. Jan, was 10,557."

MILITARY INSTRUCTION.

In the Cavan Militia, a school is established for the education of soldiers sons. They are taught to read and write, and the common rules of arithmetic. They are instructed in the principles of the christian religion and duties of morality, are paraded with the men every Sunday, and march with them to their respective places of worship. On Saturday the master prepares the boys for examination, and any officer who chooses to attend, may examine them. The expence is defrayed by a monthly subscription of the officers, viz. Field Officers, 8s. per month; Captains 6s. Lieutenants 3s. and Ensigns 2s. With this slender fund, 40 boys are educated, and with the exception of shoes and shirts, clothed. A similar school is established in the Tipperary Militia.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

We stated at the close of our last number, that rumours were afloat of a decisive victory having been obtained by the Russians over the French in Poland. These rumours, however, have since been found to have had but a very slight foundation. A considerable part of the hostile armies indeed appears to have been engaged on the 26th of December. Both sides claim the victory. But even the Russian statement goes no farther than to say that Bonaparte, who commanded in person on the occasion, was baffled in the particular object which he had in view in making the attack, and which seems to have been to penetrate the Russian lines, in order to destroy some depots in their rear. His loss is stated to have been 5000 men. Notwithstanding this advantage, however, if advantage it was, the Russians were forced to retreat, as is said, for want of provisions; but we may conclude that the French army must either have sustained a considerable check, or have been in great want of supplies since they did not attempt to molest the Russians in their retreat. The French accounts state the roads to have been quite impassable for cannon, and the weather to have been such as to render it necessary to go into winter quarters. This is doubtless a suspicious pretence; yet we have no idea that any events which have taken place in Poland are of such a nature as to give a new turn to the hopes and fears which have been entertained respecting the issue of the present contest.

The reports of Russian victories, which have pervaded the Continent as well as this country, seem to have led to the manifestation, in different parts of Germany, of a great impatience of the French yoke. Partial insurrections have taken place in Hesse and Fulda, and every where there has appeared an eagerness to give credence to accounts which awakened the hope of deliverance. Indeed it is not impossible that currency may have been given to these reports by the French themselves, in order to ascertain the temper of their new subjects. Whatever truth there may be in this conjecture, it is certain that the feel-

ings with which the rumour of Bonaparte's defeat was received in Germany affords a strong proof that he is not viewed there in that character of a deliverer, which his bulletins represent him to have obtained. To repress these feelings, proclamations were issued by the French commanders in different parts of Germany, of which the following is a specimen. "False reports are in circulation. It is every where rumoured with confidence, that the French army has been defeated on the banks of the Vistula. Trust not these rumours. The authors of them are your enemies. I declare that I shall order every person convicted of circulating them to be arrested and delivered to a military commission. Do you not know that Bonaparte is there with his Invincibles?"

Breslaw is stated to have at last surrendered, and the French threaten to proceed forthwith to the siege of Colberg, Kosel, Dantzic, and Schweidnitz. The French General Victor, who was proceeding to "besiege and take" the first of these places, has himself been taken prisoner by some Prussian troops.

The French have entered Swedish Pomerania, and it is supposed that a serious attempt will be made on Stralsund.

The French bulletins state, we know not with what truth, that the Porte had declared war against Russia.

The Prince of Peace has been appointed High Admiral of Spain, with extraordinary powers, and with the title of His Serene Highness. This elevation he is said to owe to French influence.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

It was our intention to have given a full account of the parliamentary proceedings of the present month, which have embraced several very important measures; but we are obliged to defer the execution of our purpose. The measures to which we allude are; 1. The new plan of finance proposed by Lord Henry Petty, a plan in every point of view consolatory, inasmuch as it relieves the country at the present moment from the burden of additional taxation, and promises a very speedy reduction of any additional debts, which the war may force us to contract. 2nd. The appointment of a committee of the House of Commons for enquiring what farther saving may accrue to the public from the suppression of unnecessary offices. 3rd. The amelioration of the judicial system of Scotland. 4th. The improvement of the state of the Scotch clergy. 5th. The altering of the law as it respects real estates, so far as to make that species of property liable for the debts of the proprietor, after his decease; a measure of unquestionable justice, proposed by Sir S. Romilly. 6th. The amelioration of the poor laws, proposed by Mr. Whitbread, on a plan which does equal honour to his head and heart. Into the particulars of these different measures it is impossible at present to enter. In our next, we trust we shall be able to gratify our readers with a concise view of them. We reserve the subject of the Slave Trade to the close of our number, in the hope that we may yet be able to report the decision of the House of Commons as well as of the House of Lords on that great question.

An order of council has been issued, containing the apportionment to the different counties of the 200,000 men to be exercised under the Training Act, and directing the Lords Lieutenants to carry that act into execution forthwith. The intermediate time since the passing of the act has been employed in obtaining the requisite returns of the number liable to serve under it. The whole number, exclusive of Volunteers and Militia, is 820,420. We sincerely hope, that some still more efficacious plan of national defence will be devised in the course of the present session.

The third report of the commissioners of military enquiry has brought to light a variety of instances of peculation on the part of persons who had contracted for the supply of the different military departments. The person chiefly implicated appears to be Mr. Alexander Davidson, who was appointed Treasurer of the Ordnance, when the late change took place in the administration of the country. Since these matters have been brought to light, he has been deprived of his office, and a particular investigation has been instituted with a view to his legal prosecution.

NAVAL INTELLIGENCE.

The capture of the Dutch settlement of Curacoa, on the coast of South America,

was effected on the 1st of January last by four frigates, under the command of Captain Brisbane, notwithstanding the harbour was powerfully fortified both by strong forts and batteries and by ships of war. These were all attacked and taken by storm in the course of about an hour, with the loss on our side of three seamen killed and fourteen wounded. The harbour is stated to be one of the finest in the world, yet so difficult of access as to admit of the entrance of only one vessel at a time. The population is estimated at 30,000. Two Dutch frigates were taken in the harbour.

Sir Home Popham, who was superseded in his naval command at Buenos Ayres, and has since returned to this country, has been put under arrest, in order to take his trial before a Court Martial for his conduct in the unauthorized and unfortunate expedition to that place.

A most tremendous storm took place on the evening of the 17th instant, by which much damage has been done to the shipping in the Channel and elsewhere.

Fourteen or fifteen privateers or vessels of war have been taken from the enemy, during the present month.

ECCLESIASTICAL PREFERMENTS.

Rev. Henry Fitzroy, (commonly called Lord Henry Fitzroy) M. A. to be a prebendary of the collegiate church of St. Peter, Westminster, *vice* the Rev. Sir Richard Cope, bart. D. D. deceased.

Rev. Henry-William Champneys, M. A. presented to the vicarage of Welton, co. York, *vice* Rev. Nicholas Simon, resigned.

Rev. Mr. Ramsden, fellow of Trinity college, Cambridge, appointed, by the Bishop of Landaff, his deputy professor of Divinity in that University, *vice* Dr. Barlow Seale, resigned.

Rev. B. Lumley, Dalby R. co. York, *vice* Thomas Lumley, dec.

Rev. W. Gilpin, Church-Pulverbatch R. co. Salop.

Rev. Robert Porten Beachcroft, M. A. Blunham R. co. Bedford, *vice* Lawry, dec.

Rev. George Swayne, vicar of Pucklechurch, co. Gloucester, Dirham R. in the same county.

Rev. W. Mavor, LL. D. vicar of Hurley, Berks, Stonesfield R. co. Oxford.

Rev. James-Thomas Hand, rector of Chevelev, Ousden R. co. Suffolk, *vice* Adams, dec.

Rev. Benjamin Richardson, Egton and Glaisdale perpetual curacies, co. York, *vice* Robinson, dec.

Rev. J. M. George Lefroy, Compton R. Surrey, with Ashe R. Hants.

Rev. Whitfield Curties, M. A. Burwash R. co. Sussex.

Rev. Thomas Marshall, M. A. Osmotherley V. in the diocese of York.

Rev. Edward Hulton, vicar of Nether Wallop, Hants, Mundesley and Gaywood RR. Norfolk.

Rev. Mr. Boycatt, rector of Wheatacre-Burgh, Beeston St. Andrew R. in the diocese of Norwich.

Rev. C. H. Wollaston, M. A. East Dereham V. Norfolk.

Rev. John Luxmore, D. D. dean of Gloucester, rector of St. George the Martyr, Queen-square, &c. St. Andrew R. on Holborn-hill, *vice* Barton, dec.

Rev. John Leigh Bennett, M. A. Lechlade V. co. Gloucester.

Rev. W. Hocken, jun. M. A. rector of St. Mewan, co. Cornwall, Llantagloss by Fowey V. in the same county.

Rev. George Birch, curate of Wybunbury, near Nantwich, in Cheshire, Great Woolstone R. Bucks.

Rev. John Dymoke, rector of Scrivelsby, co. Lincoln, Sancte Crucis prebend, in Lincoln cathedral, *vice* Craster, dec.

Rev. B. Pope, B. A. appointed chaplain of Christ Church, Oxford.

Rev. J. Vye, B. D. fellow of Exeter college, Oxford, Wotten V. Notts, *pro tempore*, until the contest between him and the Rev. John Lea Heyes, another fellow of that college, in regard to their respective right to the living, is determined by the Lord Chancellor.

Rev. John Lea Heyes, B. D. Merton V. co. Oxford, *vice* Hart, resigned.

Rev. Thomas Henry Cave Orme, S. C. L. of Trinity-hall, Cambridge, South Scarle V. near Newark, Notts.

Rev. Tho. Jee, lecturer of Wethersfield, Essex, Thaxted V. in the same county, *vice* Maynard, dec.

Rev. Archdeacon Young, of Swaffham, Norfolk, Hillborough R. Norfolk.

Rev. John Manby, M. A. Lancaster V. *vice* White, dec.

Rev. James Stuart Mackenzie, M. A. Quiddenham R. Norfolk.

Rev. J. Constantine Cooke, Swilland V. co. Suffolk.

Rev. Evelyn Levett Sutton, Halden R. in Kent, and St. Alphage and St. Mary Northgate R. in Canterbury.

Rev. David Jones, Kilgerran R. co. Pembroke.

Rev. Charles-Robert Marshall, B. D. Exning V. near Newmarket.

Rev. Henry Bate Dudley, chancellor of the cathedral of Ferns, &c. Kilglass R. *vice* Warburton, resigned.

Hon. and Rev. Thomas de Grey, second son of Lord Walsingham, Fawley R. Hants, *vice* Drummond, dec.

Rev. John Martin Butt, M. A. Oddingley R. co. Worcester, *vice* Parker, dec.

Rev. Montague Pennington, M. A. Northbourn cum Shoulden V. co. Kent, *vice* Barker, dec.

Rev. Frederick Valentine Le Grice, Penzance perpetual curacy, Cornwall, *vice* Corryington, resigned.

Rev. John Norcross, M. A. Saxthorpe V. co. Norfolk.

Rev. G. Boldero, B. A. Ixworth curacy, co. Norfolk.

Rev. J. Watson, M. A, rector of Mistley, Radwinter V. Essex.

Rev. William Preston, jun. Bulmer R. and Whenby V. co. York.

Rev. Wm. Raife, Maulden R. co. Bedford.

Rev. H. Franklin, B. A. Barford R. co. Norfolk.

DISPENSATIONS.

Rev. Cooper Willyams, M. A. of Exning, to hold Kingston R. with Stourmouth R. both co. Kent.

Rev. W. Hett, M. A. prebendary of Lincoln, to hold Mavis-Enderby R. with Thorpe-on-the-Hill R. both co. Lincoln.

Rev. W. Scott, to hold Broughton R. co. Oxford, with Willersley R. co. Glouc.

Rev. T. Welles, D. D. to hold Badgworth living (and the chapel of Shurdington annexed), with Prestbury V. co. Gloucester.

Rev. John Hughes, M. A. to hold North Tidworth R. co. Wilts, with Fifield R. co. Southampton.

Rev. H. Quartley, M. A. to hold Wicken R. co. Northampton, with Woolverton V. co. Bucks.

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 71.)

We have shewn that Mr. Fox entertained, even up to the end of the year 1792, a favourable opinion of the French Revolution, that he differed widely from his political friend Mr. Burke upon this subject, taking part with Dr. Price and other enthusiastic admirers of the French proceedings; and that he lent some countenance to those doctrines of the Rights of Man which now began to be promulgated as the political creed of the French people.

It may be useful here to consider some of the predisposing causes which may have led the mind of Mr. Fox to form the judgment in question.

In the first place he had been now for about twenty years in hostility to government. A leader of opposition naturally attaches himself to the popular part of our constitution. Employed in arraigning the conduct of the men who are in power, he looks about for instances of abused authority, he reiterates his complaints with continually encreasing vehemence, and when he has been long exercised in this unsuccessful warfare, confounding in some degree the injustice supposed to be done to himself by his exclusion from office, with the alleged injuries to others, his mind grows warm with the hatred of oppression, and the great passion of his heart seems to be the love of liberty. Under our happy constitution, however, this zeal on the side of freedom is by no means uncontrolled. The English oppositionist has to contend, face to face, with the servants of the crown, who assert the necessity of combining liberty with order, and continually remind him that the prerogatives of the King are some of the securities for the freedom of our constitution, and are a part therefore of the privileges of the people. He also more or less anticipates the time of his own advancement to power, and is fearful of promulgating

doctrines to which it will be inconvenient to adhere when he shall be invested with ministerial authority. Thus each party, generally speaking, preserves certain bounds, and it is perhaps on the whole desirable, that there should be these advocates within the parliament, both for the monarchical, and for the popular part of our constitution.

Mr. Fox, however, united with that zeal for liberty which twenty years service in opposition may be supposed to have generated, a more than ordinary degree of natural ardour and impetuosity. Not a few circumstances of his life prove the truth of this observation. When he was young, his dissipation and his love for gaming knew no bounds. He, during many years, poured forth against Lord North an unrestrained torrent of abuse. His own India Bill, the only important act of the administration to which he belonged, was a measure of violence. The steps subsequently taken in order to reinstate himself in power, and to prevent a dissolution of parliament; his conduct also on the occasion of the Regency Bill; and his mission of Mr. Adair to St. Petersburgh, indicated a similar vehemence and intemperance. Mr. Fox, therefore, although he was far from being a republican, although he unquestionably wished merely to "give to the people of this country that weight which" he considered as "belonging to them in the scale of this constitution *," was much more than a common oppositionist. The soundness of his understanding preserved him indeed from the whole extravagance of those opinions in politics, as well as morals, which now were imported from France into England. Nevertheless his impetuosity carried him into the vicinity of the new doctrines. His language and his conduct had been at all times vehement, and his early education had probably conduced to the indulgence of this fault.

* This expression occurs in one of his advertisements to his constituents.

Mr. Fox also possessed a peculiar facility of temper. He is said by his friends to have been remarkably frank and open. He probably was in some respects too unsuspicious. In consequence of this easiness of disposition, an easiness accompanied by an occasional indolence, he perhaps was sometimes led into errors from which men very inferior to him might be free. The French revolution deceived many. It deluded thousands of English, and many millions of French. Mr. Burke detected the imposture. Mr. Fox, though less liable to be carried away by mere imagination than Mr. Burke, and though possessing a larger share of practical wisdom and good sense, was of the number of those who were deceived. May he not have confided in the talents and good intentions of some of the first French revolutionists, through the same credulity which led him, at a later period, to trust in the loyalty of a Fitzgerald and the simplicity and openness of an O'Connor?

But the great cause to which we are disposed to ascribe the erroneous judgment which was formed by many, respecting the final issue of the French Revolution, is, their inadequate conception of the tendency of bad morals to counteract the true principles of liberty. The observation is applicable to our own country. Are there Patriots among us who extol political freedom, and remarkably want in their private life every moral rule of action? These unquestionably are the persons by whom Liberty would be betrayed, if she should be committed to their guardianship. They are the patrons, not of liberty but of licentiousness. We fear that Mr. Fox, partly perhaps through that facility of disposition of which we have spoken, had too much intercourse (and especially in early life) with persons of no very strict morality, and may have wanted, in common indeed with many others, a due perception of the inconsistency of private vice with public virtue. The people of France were

ill prepared for a state of great political freedom. Both the Court and Country were corrupt, and the city of Paris in particular, which gave the political tone to the whole kingdom, and directed every revolutionary movement, was dissolute in the highest degree. It abounded with a populace which was at once insolent and ignorant, licentious and cruel, venal and ambitious of power. We have already remarked, that the leading persons in the Revolution were men of more than ordinary profligacy: some of them were monsters of wickedness. Of the Duke of Orleans we have already spoken, and of Mirabeau, whom he considered as his instrument. Condorcet, another leading Orleanist, was a professed atheist. That the belief in a God is not necessary to the due observance of an oath, is one of the paradoxes which he asserted; and the levity with which successive oaths were taken in France, to successive and contradictory Constitutions, is the best comment on the truth of his observation. The National Assembly appointed Condorcet to be a Member of the Committee of Public Instruction. The Revolution, though undoubtedly produced in part by the growth of general knowledge, and even by the means of political light reflected from Great Britain, derived its chief support from an atheistical philosophy. It was an experiment made upon human nature by men insensible of our natural corruption, an experiment by which they expected to shew the advantage of a general deliverance from restraint—the superiority of Reason over Revelation. When men are thus left to follow Nature, and are released from their subjection to the laws both of God and of civil society, iniquity will not fail dreadfully to predominate: although a temporary co-operation may take place for the purpose of overturning the existing establishments, mutual jealousy and suspicion, and deceit and fraud, and hatred and envy, and emulation and ambition, and cruelty and violence, will ere long prevail. Mr. Fox seems to have approved of the demolition of the old Government in France, without much considering with what untempered mortar the new building was likely to be erected. Religion and virtue are the true cement of society, and if these are utterly wanting, the greatest excellency in the form of the political architecture will be of small avail. Can we then wonder, that however respectable might be the talents, however powerful the oratory, however brilliant the wit, of some of these corrupt and profane Revolutionists, yet God should destroy the wisdom of the wise, and bring to nothing the understanding of the prudent?—Ought we to be astonished that vice should produce its natural and accustomed consequence, by working the ruin of that political cause with which it had been associated? Can we be surprised, indeed, that God himself should blast the design to banish from the world the Gospel of his Son, and should inflict his signal judgments on the men who had blasphemed his name, had proclaimed the abrogation of his laws, and, in their impious zeal to break every yoke, had risen up against "the blessed and only Potentate, "the King of Kings and Lord of "Lords?"

We now return to the events in France which our former Paper carried up to the period of the King's removal from Versailles to Paris.

It was one maxim of the French Revolutionists, "that the Revolution must not be retrograde." The National Assembly, urged by the violence both of the Revolutionary Clubs and of the Parisian populace, continued to diminish the power of the Crown, at a time when the King, being indeed already a prisoner in his capital, had ceased to present any obstacle to the popular proceedings. He gave his sanction to laws which contradicted his own judgment, and trusted, that by pa-

tience and conciliation he should bring back the affections of his subjects.

On the night of the 20th June, 1791, disgusted by various legislative measures, and particularly by having been deprived of the Right of Pardon, a part of the Royal Prerogative peculiarly dear to him, he fled from Paris with his family, a plan for his escape having been concerted with M. Bouillé, a friend to the Royal Cause, who was allowed to command in some of the distant Provinces. His carriage was stopt, however, at Varennes, by a postmaster, who recognized his sovereign. "Have you any Clubs in Varennes?" said the King to M. Sausse, a tallow-chandler, at whose house he was made to wait till the magistrates could be assembled. The answer being in the negative, "So much the better," replied the King, "those villainous Clubs have ruined France." When he found that he was detected, "Yes," said he to the same host, "I am your King! Surrounded in the Capital with daggers and bayonets, I am come to my faithful subjects of this Province in quest of that happiness and peace which every one of you enjoys. I and my family could not remain in Paris without danger of being murdered."

The King left behind him a Memoir, written in his own hand, in which he declared, that while a hope of the re-establishment of order had remained, he had been willing to make every personal sacrifice; but that despairing of the public affairs, he now thought it necessary to make his solemn protest against the measures to which he had through necessity assisted.* He complained of the general vices of the new Government, and in particular of the usurpation of the whole executive power by the Committees of the Assembly, and of the domination of the Jacobin Clubs over every branch of the Constitution. He drew a melancholy picture of the mortifications and sufferings heaped upon himself; and alluded, in the conclusion of his paper, to the plan of calling a new meeting of the States General, with a view to the formation of a Constitution, formed on the principles of a limited Monarchy.

When the King and Queen returned to the Thuilleries, repeated shouts of "The Law; the Law!" burst from the populace, and the cries of blood reached the ears of the Assembly. The very doors of the King's bed-chamber were guarded, and a sentinel took post in an arm-chair by the bedside of the Queen, the commanding officer frequently undrawing the curtains of her bed in order to see that she was there.

The Committees appointed by the Assembly to report on the question respecting the King, declared, that he had violated no existing law by his flight, and therefore could not be punished,—"My friends," said Robespierre to the populace on this occasion, "all is lost—the King is saved!" The places of public amusement were shut up as in times of general mourning—riots ensued; but some municipal officers, accompanied by M. de la Fayette, prevailed. A schism among the Jacobins arose, and the party which separated itself took the name of the Feuillans, but the violent among the Jacobins, of whom Robespierre was now the chief, remained united.

* We have here and in many other parts of history, an illustration of the practical mischief of a doctrine, sanctioned by Paley and other lax moralists, namely, that "extorted promises are not binding." Who could trust a Monarch that consented on one day to laws, against which he protested on another? Our own Charles I. was betrayed, in some degree, into the same fault. King John, from whom Magna Charta was extorted by his Barons, obtained on this ground, a dispensation from the Pope, allowing him to violate his engagement with the Barons, and was consequently plunged into vexation and trouble which seem to have cost him his life.

A new and somewhat improved form of Constitution was submitted to the King, which he accepted; and a general effort seems at this time to have been made in France to escape from the tyranny of the Jacobin faction. But the calm did not continue long. The first or Constituent Assembly was dissolved, and the Legislative Body, which proceeded to put the new Constitution into exercise, soon experienced the evils of that form of Government which had been prescribed to them, as well as the consequences of the violent proceedings of their predecessors. The Priests, in consequence of a new civic oath required of them, and of the recent deductions from their income, were disgusted: the Pope was rendered inimical by the annexation of Avignon to the territory of France, in pursuance of a wish said to be expressed, by those subjects of his Holiness, to become participators of French liberty; the Emperor of Germany was irritated by violations of the rights of his subjects in Alsace, arising out of the general law which abolished feudal distinctions*; and the French Nobility, unprotected by the Government, and persecuted by the People, considered the King's flight to Varennes as a signal for their own emigration, and began to collect on the borders of France, under the auspices of some of the Royal Princes, a circumstance which led to a most severe law against emigration. An Austrian Committee was now believed by the People to have been formed within the Court, and the King as well as the Queen, who was sister to the Emperor, were suspected of favouring the combined cause of the Emigrants and the Germans. A treaty was also formed at Pilnitz by several Princes of Europe, who began to consider their thrones as endangered. It was impossible for the King, under circumstances so difficult, to take any course which should satisfy at once both his own conscience, and the wishes of his people. His Minister of War, Delessart, was tried, condemned, and executed, on the ground of his being supposed to favour the Austrians, and Dumourier succeeded him. The King recommended war against the Emperor. In the mean time the Emigrants used the King's name in endeavouring to raise troops for the invasion of the French territory. The Jacobins prevailed. The King was deprived of his body-guard, a sad presage of the fate which awaited him, and a violent assault made upon the Thuilleries by a Parisian mob, assisted by a band of Marseillois brought for the purpose, led to a dreadful massacre of loyalists, consisting partly of Swiss guards who were gathered round him for his protection. He had fled from his palace to the Legislative Assembly in the beginning of the onset, and in his haste had forgot to order the palace to be surrendered. M. de Bouillé, little versed in the art of conciliating an inflamed people, published a proclamation, threatening his heavy vengeance on the Parisians, if they should infringe that inviolability which even the new Constitution gave to the King; and the Duke of Brunswick, in the name of his Prussian Majesty, issued a no less violent manifesto, imagining that he could convey terror into the hearts of the French Revolutionists. The Jacobins turned these circumstances to their own purpose. The King was ordered to the prison of the Temple. The Queen and Dauphin followed him. Preparation was now made for his trial, by the calling of a new Convention, and the eyes of Europe were fixed on this affecting spectacle.

(To be continued.)

* The Imperial Minister demanded, 1st, The restoration of Feudal Rights to the German Princes. 2dly, The restoration of Avignon to the Pope. 3dly, That the neighbouring Powers should have no reason for apprehension from the present weakness of the internal Government of France.

POSTSCRIPT.

SLAVE TRADE.

It is with inexpressible satisfaction that we announce to our readers the issue of the parliamentary discussions on the bill for the abolition of the Slave Trade, which have taken place during the course of the present month. Thank God! the brand of national reprobation is at length stamped on this monstrous system of legalized iniquity. The final, the irreversible doom of this guilty commerce is now, we trust, pronounced.

The bill for effecting this great measure, after declaring the Slave Trade to be "contrary to justice, humanity, and sound policy," proceeds to enact, that from and after the first day of May next, no vessel shall clear out from any port or place under the dominion of his Majesty, for the purpose of carrying slaves; and that from and after the first of January next, the British Slave Trade shall cease, both on the coast of Africa and in the West Indies.

In the House of Lords this bill was read a second time on the 5th instant, on which occasion it received the able and zealous support of Lord *Grenville*, who brought it in; and who, in a most eloquent and admirable speech of near three hours, laid open the complicated horrors of this detestable system;—of the Duke of *Gloucester* who, on this question, has pursued a course worthy of a descendant of the House of Brunswick;—of the Bishop of *Durham*, the Earl of *Selkirk*, the Earl of *Rosslyn*, Earl *Moira*, Lord *Hood*, and Lord *Holland*, who displayed, particularly the last, powers of reasoning, and a generous warmth of feeling, which justly excited the admiration of the House. The opponents of this grand measure of justice and benevolence, were the Duke of *Clarence*, the Earl of *Westmorland*, Earl *Morton*, Lord *Sidmouth*, Earl *St. Vincent*, and Lord *Eldon*. On the division, the number were, for the measure ONE HUNDRED, against it THIRTY-SIX. In its subsequent stages, the bill received the farther support of the Bishop of *London*, Earl *Stanhope*, and Earl *Lauderdale*, and the opposition of Lord *Hawkesbury* and Lord *Redesdale*.

In the House of Commons the principle of the bill was debated on the 23d instant, when it obtained the sanction of that House, by a majority so large, as to be quite decisive of its fate. The numbers were, for the measure, TWO HUNDRED AND EIGHTY-THREE, against it SIXTEEN!!!

The debate was opened on this occasion by Lord HOWICK, who with his usual ability pressed the adoption of the Bill on the ground of justice and humanity; but with a view of meeting objections, and quieting the fears of our colonists, he dwelt chiefly on the policy and prudence of the measure. His Lordship touched on the conformity of the proposed enactment with the general spirit, and with the great precepts of the Gospel. Mr. *Fawkes*, the member for Yorkshise, in a forcible speech, maintained the same side. He particularly urged the absurdity of supposing that the character of "the Saviour of sinners" could be in any accordance with that of the cruel and profligate slave trader. Sir *John Doyle* employed the weapon of wit in exposing the weak pretences of the opponents of this measure. He apologized for having degraded the profession of a highwayman by a comparison which he had found it convenient, for the sake of illustration, to institute between that class of men and the man-merchants of Liverpool. In one part of his speech he excited the horror and indignation of the House by a relation of some cruelties of which he had himself been an eye witness. Mr. *Roscoe*, one of the Members of Liverpool, endeavoured to vindicate a large part of his constituents from any participation in this trade of blood. But the most interesting speech on the subject was that of the Solicitor General, Sir S. *Romilly*, who ably and clearly exposed the unmitigated as well as unprecedented severity of our West Indian system, and urged the Abolition as the only means of gradually rectifying its enormous evils. A contrast which he drew, towards the conclusion of his speech, between the character of Bonaparte's mind, and that of the beneficent Author of this

measure, now happily arriving at the height of *his* ambition, produced an almost electric effect on the feelings of the House. Mr. *Wilberforce* closed the debate with his usual eloquence. He was peculiarly animated when he spoke of the elevation of mind, and soundness of principle, which had been shewn in this debate, by the younger Members of the House, and particularly by the young nobility (Lord *Mahon*, Lord *Milton*, Lord *Percy*, and Mr. *Lushington*, had all spoken with much feeling on the subject.) Indeed the pleasure which we derive from the contemplation of these discussions, in both Houses, is greatly encreased by the general recognition of Christian principles, which we witnessed in almost all the speakers in favour of the question*.

Nor is it a circumstance to be overlooked, that these debates, so satisfactory from their result, as well as from the high tone of moral and religious feeling which have distinguished them, should have occurred previously to the day appointed for national humiliation. Now indeed may we indulge the hope that God will regard our fasts; for is not this the fast that he has chosen? "To loose the bands of wickedness, to undo the heavy burden, to let the oppressed go free, and that ye break every yoke?"

It is almost superfluous to remind our readers, that our thanks on this occasion are due, in an especial manner, to the great Author of all good, who, in mercy to our land, has inclined the hearts of our rulers to this splendid act of justice and benevolence. And we trust, that, when the measure shall have finally passed, all those throughout the empire, whose feelings on this subject are in unison with our own, will concur in setting apart a day for the purpose of expressing, in a distinct and appropriate manner, their grateful acknowledgments for this blessed—this glorious event.

Let us not forget, at the same time, our obligations to those who have been instrumental in forwarding this great measure;—to the Administration under whose auspices it has been consummated;—to those patriotic individuals who have laboured for twenty years in revealing, in all its dreadful pre-eminence of guilt and misery, that monster, which the Legislature has at length consented to crush: and above them all, to that distinguished person who has taken the lead in this labour of love, and who, during the whole of his political life, has devoted talents which might have adorned any station however elevated, and which might have secured to him almost the highest objects of human ambition, to the achievement of this magnificent work of beneficence and mercy. But he has his reward. His grateful country will enrol him among her best benefactors. Africa will learn to recognize in him her deliverer from bondage, degradation, and blood. Millions on millions yet unborn will hail his name with joyful acclamations. His own recollections will prove a source of pure enjoyment, in which the happiest of mortals might long to participate. And that Gracious Being, who has declared, that even a cup of cold water given in his name shall be rewarded, will not fail to repay, a thousand fold into his bosom, the blessings which he has been the instrument of dispensing with so large a hand to others.

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* Lord Mahon dwelt with much force and propriety on the religious part of the subject. We hope to be able to redeem many of these speeches from the oblivion into which the moral apathy of our newspaper reporters has tended to throw them. The only speakers on the other side were, General *Gascoyne* and Mr. *Hibbert*. A feeble attempt was made indeed by Mr. *Bragge Bathurst* and Mr. *H. Addington*, after the example of Lord Sidmouth in the House of Lords, to substitute *gradual* for *immediate* abolition. But the plausible pretences which captivated so many in 1792 are now stale. Parliament and the Public are convinced, that the only formidable enemies of this great cause of justice and humanity, are the gradual abolitionists; and that gradual abolition is but another name for no abolition.

☞ *For Answers to Correspondents, see Cover.*

ERRATA.

Present Number, p. 89, running title, for *Forms* read *Feelings.*